The en-
samples of Ver-
tue and vice, gathe-
red oute of holye scrip-
ture. By *Nicolas Hanape*
patriarch of Jerusalem.
Very necessarye for all
christen men and wo-
men to loke vpon.

¶ And Englyshed by
Thomas Paynell.

Anno. 1561.

BOUND BY J. BEDFORD

To the moste noble, moste excellent, and mooste vertuous Lady Elizabeth, Quene of Englande, Fraunce, and Irelande, defender of the faith. &c.

Thomas Paynel wisheth all felicity.

ALthough youre gracious life to all mens iudgementes, is so cleane and pure that it neade no maner of incitacyon or ensample of vertue to vertuous & charitable liuinge: yet when I bethought me how corrupt, how caduke, how brytle, and howe sliding from ver-

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tue to vice, mans nature is e= uen from the beginning, & with how diuers and manifold instī= gations the concupiscences and lustes of this deceitfull worlde doth embrace and intangle mā with all, and that our aduersa= ry the deuill is moste vigilante and diligente daily to deuoure the soul of manne, and to alure him to his waies and tradity= ons: I estemed it irreprehensi= ble, if I your daily oratoz shuld at any tyme, I say not quicken youre grace, foz that were but lost labor, but exhort your grace to the continuance of your god= ly and vertuous liuing, and iud ged my self vnblameable, if I in this tempestious and blustryng time shuld send your grace, as it were an anker, oz a staffe to stay you by, and fermely to stablyshe your

i. Peter. 5.

your grace least that your grace should (that God forbid) waver or slide from the Catholike and true faith of God, from his true and liuelye worde, or from the trace of your charitable and vertuous liuinge. For who is sure to stand fast, and not to fal? Paule saith. Let him that standeth take heede he fall not. Or who can say, I am without syn, or my harte is cleane? What is more surer then to auoide thys fall, than to leane to thinfallible and mighty word of God, than to ensue the life of Christ our sauior & redeamer, and the ensamples and vndoubted hystories, gathered out of holy scripture, & by me your highnes most humble & obedient subiect trãslated for the vtilitye & consolation of the vnlearned into english: this

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is doubtlesse a verye profitable colection, and the anker & staffe that I spake of, containing most compendiously the wonderfull miracles, the noble historyes, the worthy actes, the wise sayinges, the politike stratagemes the wicked cõspiracies, the due obedience, faith and fidelitye of a christian, with other innumerable and meruelous thynges, and ỹ parables of all scripture. Rede it therfore most gratious Ladye, and take good holde at the godlye ensamples and doctrines there of, for in so doing, youre grace shall not neade to slide from the faithe of Christe, nor yet from the trace of youre godlye and vertuous life, but shall stand as Christes souldier against sathan, the worlde, and

the

the flesh to your eternal felicity and comfort most victoriously. For where there is no pain nor battaile, there can be no victory nor no triumphe. For Sayncte Paule saithe, that we throughe muche tribulation and payne, must enter into the kingdom of God. And again he saithe, that this our tribulation and aduersity which is momentanye and light, prepareth an exceadynge and an eternall waight of glory vnto vs: yea and that a crowne of righteousnesse is laide vp for all those that suffer tribulation and aduersity, and haue fought a good fyghte, and haue kepte their faith, the which our Lord that is a righteous iudge shall geue vnto all theym that loue his comming. And for as much as

Act. 14.

2. Cor. 4

1. Timo. 4.

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as this our slidinge life, is as it were but a warfare and a continual battail against our ghostly enemi the deuil, fight ye must yea and that earnestly and continually euen to the latter end, for so your grace shal ouerturne sathan your enemye moste victoriously, and be crowned with the crowne of eternal ioy and felicity.

Tan

An exhor=tation to the stu=dy of holy scripture.

THou shalt shewe thy sonne in that daye, saying. Thys is that which our Lord did vnto me, when I came oute of Egipt. And it shall be as a signe vnto thee vpon thine hãd, and for a remẽbraunce before thine eyes, that our Lordes law may be alwayes in thy mouthe. For in a strong hand our lord brought thee out of Egipt. Deute. 12.

Ye shall not do that, that semeth good in your owne eyes, but that I commaund you, that do you only vnto our lorde, nor thou shalt put nought thereto, nor take ought there from. Deute. 13.

Thou

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Deute.31 Thou shalt read thys lawe before al Israell in their eares. Gather the people together, men, women, and chyldren, and the stranger that is within thy gates, that they may heare and learne, and fear our Lord your God. And kepe and obserue all the wordes of thys law.

Let not the boke of this law depart oute of thy mouthe, but record therin day and nyghte, that thou maist obserue and do according to al that is wrytten therin, for then thou shalt make thy waye prosperous, and then shalte thou doe wiselye. Thou Iosu.1. shalt not decline from the wordes of thys lawe neyther to the ryght hand, nor to the left, that thou maist do al thinge wiselye that thou takest in hand.

All

All the wordes of God are pure and clean, for he is a shield vnto all them, that putte theyr trust in him. Put thou nothyng vnto hys wordes, leaste he reproue thee, and thou be found a lier. Prouer. 30.

Crye nowe as loud as thou canste, leaue not of, lyfte vp thy voyce lyke a trompet, and shew my people theyr offences, and the house of Iacob their sinnes. Esay. 58

Wo be vnto those folish prophets that followe theyr owne spirite, and speake where they se nothing. Ezech. 13

Searche the scriptures, for they are they, whych testifye of me. Iohn. 5.

What so euer thynges are wrytten, they are wrytten for our learning, that we thorowe 1. Mat. 15.

pacy-

patyence and comforte of the scriptures, might haue hope.

2. Timo. 4. All scripture geuen by inspiration of God, is profytable to teache, to improue, to amende, and to instruct in rightwisenes that the man of God maye be perfecte and prepared vnto al good workes.



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Of Miracles

shewed by the deuine power of God.

The first Chapter.

THe creatyon of thynges was so meruelous, that the knowledge thereof coulde not come to man, but by reuelation. For after the minde of S. Gregory, Moses prophecied of those thinges that wer past, saying. In the beginninge God created heauen and earth. Not that, because he forspoke the thinges that were to come, but because he disclosed those thinges that were seacreat. *Greg. super Zac. homes li. 1.* *Genesis. 1.*

At the time of Noyes floude, oure Lord saued Noah, his wife, his three sonnes with their wiues: and in the Arke he saued the male & the female of all other beastes. *Gene. 6. 7.*

Our Lord repressed the presumptiousnesse of men, that would builde *Gene. 11.*

a tower vnto heauen: confounding their language.

Genesis. 22 Isaac was wonderfully born, and wonderfully deliuered, when that he (the ram being caught by the hornes in a thicket) shoulde haue bene offred vp for a sacrifice.

Exod. 7. 8. 9. and. 10. It is euidente and playne inoughe how many miracles our Lord shewed by Moyses, when he brought the Children of Israel out of Egipt.

Exodus. 13. It was a greate miracle, that the Pyllare of the cloude departed not from the Children of Israell goynge oute of Egipte towardes the land of promesse, neither by daye, nor yet by nighte.

Exodus. 14 It was a terrible, and a Wyracle worthye to be spoken of, that the red sea was deuided, and so dried vp, that the children of Israel went ouer dryefooted, and the Egyptyans ouerwhelmed in the myddest of the fluds.

Exodus. 15 By the woode or tree shewed vnto Moyses, the waters were made sweete.

Numer. 11. Oure Lorde sente quailes to the mur-

murmuring people, and afterwards it rained Manna for them to eat, and oute of the rocke, he sent them water plenteously to drincke. Numb. 20.

Our Lorde sent flesshe to the chyldren of Israel, the whiche in the wildernes murmured and desired to eat flesh euen aboundauntly. Numer. 20

Through thoccasion of Chore and his fellowes sedition, many miracles chaunced and was shewed. Nu. 16. 17.

The people wer smitten or stinged with fiery serpentes, and loking vpon the serpente of brasse, they were cured and healed. Numer. 21.

Our Lorde led the children of Israell in the wildernesse fortye yeare, and theyr clothes ware not old, nor their shoes were not consumed vpon their fete. Deute. 26.

Ther was a certain man at Listra the which was a crepel from his mothers wombe, and neuer had walked vnto whome Paul loking vpon him, saide with a loude voyce. Stande vpright on thy fete, and he start vp and walcked. Actes. 14.

Numc. xxii. Balaam commyng to curse gods people, was repzoued of the asse, that he rode vpon.

Iosu. iii. After that the childzen of Israell were entred into the floud of Jozdan, the waters that came downe from aboue, did swell and rise vp vppon an heape like a mountaine, and the waters that were beneath departed into the dead oz salt Sea.

Iosuc. vi. After that the childzen of Israell had compassed the city of Jericho vii. times, the wall fell downe.

Iosu. x. Our Lozd obeyed to Josues voice, sayinge. Sunne stand thou still vpon Gabeon.

Iosu, vii. Our Lozd sent the sweard into al the hostes of the Medianites, & they slue one a nother: so that by a fewe, many were ouercommed and discomfited.

iii. Reg. v. By our Lozdes Arke, the whiche the Philistines toke, were many miracles shewed.

i. Reg. xiiii Jonathas and his Yarnesse beaver destroyed so manye of the Philistines, that it was taken foz a myza-

cle

cle, and al the hostes were troubled.

This likewise was no smal thing that Dauid, beinge but yonge, inexpert and vnarmed, preuailed against that stronge and armed Philistane Goliah. 1. regum. 17

It is red, that Helias did miracles, as when he asked of God such a drought, that it rained not vpon the earth, for the space of thre yeres and a half. 3. regum. 17

Likewise the rauens brought him bread and flesh twise euery day. 3. regum. 17

Consequentlye he reuiued the womans childe. 3. regum. 17

Afterward through praiers, he obtained of God fire, that wonderfully consumed the burnt sacrifice, and after hys Prayer there was a greate raine. 3. regum. 18

After this the angell of oure Lorde shewed him breade and water. And throughe his praiers, the fire burnte vp ii. captains ouer fiftye with theyr fiftyes. 4. regum. 1.

At length he deuided the waters of Iordan with his mantel, and was taken vp in a charet of fire into heaue. 4. regum. 2

4. regu. 4. Many like thinges are wrytten of Helizeus, for he increased the poore widowes oyle, that was indetted.

4. regu. 4. The selfe obtained a childe for the sunamite. And after it was departed he reuiued it againe.

4. regu. 4. He cast meale into the pottage that was firste bitter, and made it sweete. And multiplied the loues for the prophets childzen.

4. regum. 5. He healed Naaman the Syrian of his leprosy.

4. regum. 6 He maketh yron to swim vpon the water.

4. regum. 6 He knew many thinges being absent, as though he had bene present. And caused his seruaunt to see the fiery charets of Aungels. And he smote the hoastes of the Assiryans wyth blindnesse.

4. reg. 7. 8 Very often he prognosticated thinges that were to come.

4. regu. 13. The carkase of a certain dead man touchinge the bodye of Elizeus reuiued.

4. regu. 19. When king Sennacherib besieged the city of Lachis, three were slayne

of

of his men in one night, an hundred, foure score and fiue thousande, in the daies and time of king Ezechiell.

The children of Ammon, of Moab, & of the mount of Seir, gathered thē selues together against kinge Iosaphat, and what time the Leuites began to laud and praise GOD in the hoast of Iosaphat, their aduersaries tourninge their weapons agaynste them selues, and murthered one an other. 2. Para. 20.

Thys thynge was verye marualous, that the Sunne at the peticyon of Ezechia wente ten lines or degrees backelwarde in the Dyall of Achaz. 4. reg. 20

Tobias was foure yeares blinde, but afterwardes by the angels counsell, he annoynted his eyes wyth the gall of the Fishe, and receyued hys sighte. Tob. 11.

The myracle of Daniels three fellowes, and howe magnificentlye they were deliuered from the fornace of burning fire, is worthye to be remembred. Daniel. 3.

Daniell. 6. Likewise how that Daniel remained vii. daies with the Lions vnhurted.

Ionas. 1. 2. By Jonas occasion, the Sea was sore troubled, but after they had cast him into the Sea, a fishe swallowed him vp, and he liued there three dais, and afterwardes escaped and came out safe and sounde.

2. Macha. 3 Heliodorus proued the mighte and power of God, when he woulde haue spoyled the temple. For he was beaten and scourged of two yonge men very greuously.

2. Macha. 8 There perished againste the Galathians in Babilon. 6000. menne throughe the aid of 12000. men sente vnto them from heauen.

Luke. 1. The Angell of our Lord appeared vnto Zachary, declaringe vnto hym from God, that Helizabeth his baren and old wife shuld beare him a sonne, the which geuinge no credence to the Aungels wordes, was made domme vntil the childe was circumcised: and then his speache was restored him againe.

And

And this was very maruelous that Ihon, being yet in his mothers wõb reioyſed and ſprange at the ſalutatiõ of bleſſed Mary, the whiche hadde newly conceiued oure ſauioure. And when bleſſed Elizabeth knewe it, ſhe reioyſed, ſaying. Bleſſed arte thou among women. *Luke. 1.*

And alſo that there came wiſe men from the Eaſt to Ieruſalem, a ſtarre leading and going before them. *Mathe. 2.*

Oure Lorde Ieſus beinge called to the marriage, at the beginnynge of hys miracles, tourned water into wine. *Ihon. 2.*

For this was no ſmall miracle of our Lord, that he whan they of Nazareth filled with wrathe led him euen to the edge of the hill, that they mighte caſte him downe headlonge, went hys way euen thorow the middeſt of them. *Luke. 4.*

And Ieſus wente aboute, and they brought vnto him all ſicke people, & he healed them. *Math. 4.*

As for the miracles which oure ſauioure vouchſaued to do beinge conuer-

uersaunt amonge the people, are gathered out of the Euangelicall hiſtorye. For he reuiued thre deade men, that is the Doughter of Jairus the Archſinagoge, and the widowes ſõne that was caried oute of the Citye. The thyrde was Lazarus. After that he healed a leuen leapers. Of the one Math. viii. Luke. v. Of the other ten. Luke. xvii.

Math. 9.

Luke. 7.
Jhon. 11.

Afterwardes he gaue syre blynde men theyr syght. Of two Math. ix. of other two. Math. xx. Of one other. Mark. viii. Of hym that was borne blinde. Jhon. ix.

He deliuerd vii. ſpecially that wer poſſeſſed of Deuils. Of two of them. Mathew. viii. Of the one of them, the whyche was mooſte famous, whoſe name as he ſaide was called Legio, is touched. Luke. viii. Of one other, the whyche was blinde and dumme. Math. xii. Of a certaine Lunatyke, the whiche coulde not bee delyuered but by Prayer and Faſtinge. Math. xvii. Marke. ix. And of an other vncleane ſpirite that was caſte oute of

a manne in the Jewes Synnagoge. Marke.i. Luke.iiii. and of the woman of Cananes doughter, that was healed at the instaunce and prayer of her mother. Math. xv.

Furthermore it is shewed after the sence of the letter. Luke viii. that he caste oute seuen deuils out of Marye. Marke. xvi.

When that Simõs mother in law was taken and vered wyth a greate Feuer, he rebuked the Feuer, and immediatlye she arose and ministred vnto them. Math. viii. Mar. i. *Luke. 4.*

He healed a manne (whyche was let downe thorowe the tilinge) of the Palsey. *Lu. 5.*

Also as he was eating in the Pharises house on the Sabboth daye, he healed hym that had the dropsy. *Luk. 14*

And he erected and made straighte the woman that bowed together, and could in no wise loke vpwardes, nor lift vp her heade. *Lu. 13*

He caused the man that had a wythered hande, to stretche forthe hys hande. *mar. 3.*

He

Math.8. He healed also the Captaines ser-
uaunte, that laye sick of the palsy.

Mar.7. Item he made the dumme to speake
and the deafe to heare.

Ihon.4. He healeth the rulers sonne of Ca-
pernaum that was euen at the poynt
of death.

Mar.15. He caused by the only touchinge of
the hemme of his garmente, the issue
of bloud to cease and to be stopped in
the woman.

Mar.4. Our Lorde being a sleepe, there a-
rose a greate tempest or stormе in the
sea, he rebuked the windes, and ſt-
sons the winde and the Sea obeyed
hym.

math.14. He walked on the sea, his disciples
wondering there at, and he made Pe-
ter to walcke on the water, and stret-
ching forth his hand, he saued Peter
that began to sinke.

Mar.9. He shewed a faire miracle to those
three Disciples in hys Transfygu-
ration.

mar.6. He satisfied with v. loues and two
fishes, fiue thousande men, and they
toke vp xii. baskets.

At

At another time and season he re- freshed with seuen loues and a fewe litle fishes foure thousand men, and they toke vp vii. baskets full. *Math.15*

He cursed the Figge tree hauynge leaues only without frute, and incō- tinently it withered away. *Math.21*

Gently he restored the princes ser- uaunte his eare that Peter smote of, and checked Peter for the same. *Math.26.*

When that oure sauiour was han- ging vpon the Crosse, from the syxte houre to the ninthe houre, there was darkneſſe ouer all the earth, the none being on the contrary part of ỹ skye, so that the Sunne coulde in no wyse suffer any Eclipse by that mone. And the vaile of the temple did rente, and the graues did open. *Luke.23.* *math.27.*

At the resurrection and vprising of our Lord, there was a greate earth- quake, for the aungell of oure Lorde descended from heauē, and came and rouled backe the stone. &c. and for fear the kepers were astonied. *math.28.*

After this he appeared to his disci- ples, the doores being shut. *Ihon.20.*

After-

Ihon. xi. Afterward did Jesus shew him selfe agayn at the Sea of Tiberias, wher at his Commaundemente they caste oute theyr nette, and it was fylde wyth greate Fyshes, a hundred and liii. yet was not the net broken.

And xl. daies after his resurrection, appearinge vnto hys Disciples, and Actes. i. rebukinge and instructynge theym, while they beheld and maruailed, he was taken vp an hie, and a cloud receiued him vp out of their sight.

These forsaide myracles are spoke of in speciall. Manye other were done (as we read) in general. As it appea- Ihon. xx. reth in dyuers places of Mathewe. Marke and Luke. And Jhon sayth: That there are many other thinges, whiche Jesus did, the whyche if they shuld be wrytten, I suppose ẏ world coulde not containe the bookes that should be wrytten.

Actes. 2. It was no small miracle of the effusion of the holy spryte, vpon the disciples at Pentecost, where with the disciples were fortified, made stedfast, and illuminated.

Peter

Peter beholdynge a lame man at the gate of the Temple, whyche was called beautifull, sayde: In the name of Jesus rise vp, and walke, and takinge him by the right hand, he liste him vp, and his fete and ancle bones recouered strengthe. Actes. 3

The chiefe priestе, and al they that were wyth hym, layde handes on the Apostles, and putte them in the common Pryſonne. But the Aungell of oure Lorde by nyghte opened the pryſon dores, and brought them forthe. Actes. 5

They broughte the sycke into the streates, and layed them on Beddes and cowches, that at the leaſt waye, the shadowe of Peter, when he came by, myghte shaddowe some of them. There came also a multytude oute of the cities round about, and they were all healed. Actes. 5

When Phillip preached at Samaria, vncleane spirites, crying w̄ loude voices came out of many, and many taken with Palsies, and manye that halted, were healed. Act. 8.

Peter

Actes. 9. Peter healed one Eneas which had kept his bed of the palsey viii. yeres. He said vnto him, Eneas: our Lorde Jesu shall make thee whole.

Actes. 9. Peter put all other forth, and kneling downe, he prayed, and turninge him to the body, he said: Tabitha, arise, and she opened her eies, and whē she saw Peter, she sate vp.

Actes. 9. This was a maruelous dede, that as Saule was going to Damasco, to take Christes disciples, there shyned round aboute him a lighte from heauen, and he fel to the earth. Inwardly he was illuminated, and outwardly he was blineded.

Actes. 12. Peter being in prison, bound with two chaines, and kept most diligentlye with iiii. quaternions of Souldiours, was losed and brought forth by the Angell of God, and the yron gate opened to thē by the owne accord.

Actes. 13. Paule did depriue Elimas the sorcerer and false prophet of his syghte, because he sought to turne Paule the Proconsul and ruler from the faithe: and resysted agaynste the Apostels,

preа-

A certaine damsell possessed with a spirite that prophecied, broughte her master and mistres muche vauntage with prophecying. The same folowed Paul and Luke, and cryed, saying: These men are the seruauntes of the most hie God. But Paule said to the spirit, I commaund thee in the name of Jesu, that thou come oute of her, and he came out the same hour. Actes. 16.

Paule and Silas were in prysom, and prayed, and lauded God. And sodenly there was a great earthquake, so that the foundation of the prysone was shaken, and immediately all the doores opened, and euerye mannes bandes were losed. Actes. 16.

God wrought no smal miracles by the handes of Paule: so that from his bodye were broughte vnto the sycke, napkins and partlettes, and the diseases departed from them, and the euel spirites went out of them. Actes. 19.

Certaine Jewes toke vpon them to cal ouer them, which had euel spirites the name of our Lord Jesus, saying: we adiure you by Jesu whom Paule Actes. 19.

preacheth. And the euell spirite aunswered and said. Jesus I knowe, and Paule I know, but whos are ye? the man in whom the euil spirite was ran on them, and preuailed against them, so that they fledde awaye naked and wounded.

And vpon one of the sabboth daies Paule preached, and continued the
Actes.20. preachinge vnto midnight. And ther satte in a windowe a certaine yonge manne, beinge fallen into a deade sleepe. And ouercome wyth sleape, he fell downe from the thyrde lofte, and was taken vp dead. But when Paul went downe, he fell on hym, and embraced him. And they broughte the yonge man a liue, and were not a lytle comforted.

And in the Winter when Paule and his fellowes were scaped oute of
Actes.28. the broken ship, and were warminge them at the fire. There came a viper oute of the heate, and caught hym by the hande, he shoke the viper into the fire, and felt no harme. Yow be it the menne of that countrye loked and beleued

ued that he shoulde haue fallen down dead sodenly.

Paule by prayer and by laying his handes on the father of Publius, deliuered him of a feuer, and of a bloudye flixe. So when this was done, other also which had diseases in the ile came and were healed. *Actes. 28.*

¶ Of Goddes prouidence and secreat iudgementes.

¶ The second Chapter.



Our Lord knewe that man wold sinne, & yet he made him inclining there vnto, when that he might haue made him wythoute anye suche inclinatyon or promptnesse to sinne at all. But he knew how great profite and goodnesse should ensue, & begotten by the occasion of his fall. *Genes. 1.*

Iacobs sones did decre and purpose to extinguishe Joseph theyr brother, but yet God disposinge the thinge otherwise, they exaulted him farre aboue them selues. *Genesis. 27*

Genesis. 48

Jacob whē he blessed Josephs chil-dren (Joseph wandering and beynge ignorannt of the cause) laid his right hand on Ephraims hed, and hys left hand vpon Manasses.

Exod. 2, 3

After that Moises hād smitten and slaine the Egiptian, and by the way of rebukinge of a Jewe, had offended him, he fled from the face of Pharaoe and as a banished man, dwelt manye yeares in the countrye of Madian, so that it was thought that he durst ap-peare no more in the land of Egipte, and yet by keping there his father in lawes shepe, he had a more greater occasion to serue God, and saiwe that greate vision, and was sente by God to the children of Jsraell, and to Pha-rao.

Exod. 5. 6

Our Lord knew ful wel, that Pha-rao would not obey his commaunde-mentes, and yet he caused him to bee required and spoken to by Moyses.

Exod. 1.

Our Lord or euer he would bringe the children of Jsrael out of Egipte, permitted and suffred them a longe time & oftē to be afflicted & punished.

Pha-

Of Gods prouidence.

Pharaos wise menne, and his enchaunters did throughe Gods sufferaunce, as great signes, as touching certaine of them in Egypte, as Moyses did. *Exod. 7*

Our Lord dothe permit and suffer the reproued to be indurate, and hys elected to be afflicted, thereby to do þ is wonderfull, and to bee the better knowen and praised. *Exod. 9*

Our Lorde did oftentimes promise the children of Israel, a country that floweth with milke and honye, and yet but two of them, Haleph and Iosue of twenty yeres of age, came thyther: the reast came not thyther, but their children only. *Nume. xiiii*

Moses the which did so often times reconcyle the synnefull people vnto oure Lorde, did once sinne at the water of strife, nor he obtained not for him selfe, to enter the lande of promission. *Nume. 20*

In that, that the children of Israell for their iniquity remained more thē xl. yeres in the desert.

Oure Lorde was thereby greatlye

Deute. 29. magnified, the which did feede them there so longe, and kept their raimēt from wearing, and at the last did wōderfully bring them into the lande of promesse.

Of the people that did inhabite the
Iosu. xi lande of promesse, thys was our Lordes commaundemente and sentence, that theyr hartes should be hardened and that they shoulde come agaynste Israell in battaile, and vtterlye to be destroyed, and that no mercy shoulde bee shewed them, but that they shuld pearish, and be brought to nought.

After that Gedeon hadde obtayned and wonne so maruelous a vic-
Iudi. 8. torye of hys ennemyes, and hadde refused to raigne ouer the people, he made an Ephod, the which dede was the decaye and ruine of him selfe and his housholde.

Oure Lorde was greued with the
Iudi. 10. children of Israell for their iniquitye and wickednesse, and said vnto them, I wyll healpe you no more, goe and crye vnto the Goddes which ye haue chosen.

And

And they saide vnto oure Lorde: We haue sinned. Then there followeth that our Lorde had pitye on theyr misery.

Sampson, the aungell bryngynge the message, was conceiued of his mother the whyche was barren. And afterwardes he was often times deceyued by women, and at the laste, hee was destroyed by the ruine and fal of a house. *Iudi.16*

The children of Israel by the counsaile and will of oure Lorde, soughte twise with the children of Beniamin, and were ouercome, but afterwardes they vtterly in a maner destroid them *Iudi.20*

Our Lord suffred the Arke to be taken of the vncircumcised, where hee shewed many miracles. And when it was reduced & brought home agayne the mē of Bethsames receiued it ioyfully, and yet our Lord slue 70. of the Princes, & 5000. of the cōmen people. *1. regum. 6.*

Among al the people ther was none better then Saule, when oure Lorde chose him, & yet afterwardes he synned, and our Lord refused him. *1. regum. 15*

Dauid was the least among al his
1. regum. 16 brethren, and as it wer of no reputa-
tyon amonge thē. So ỹ when Isais
childzen were called foz, this Dauid
was neglected, and contempned, and
yet our Lozd gouerned all the people
by him, and foz his cause extolled all
his pzogeny and kindzed.

1. regum. 28 This is much to be marualled at,
that Samuel the pzophet was called
vp by a sozcerer. Sainte Augustyne
saithe, in his boke *de doctrina christiana*,
that it was the similitude & Image
of Samuel, but not the Pzophet hym
selfe, noz yet his spirite, foz he appea-
red by the sacrilegious art and crafte
of the deuil.

It is to be noted how expzesly ours
2. regum. 7. Lozd spake vnto Nathan of the good-
nes of Dauid and Salomon his sōne,
the which should build the temple, &
yet bothe they fell into iniquitye and
sinne, most shamefully.

When Dauid should die, he made a
3. regum. 2. marueious ozdinaunce, but foz as
muche as the scripture dothe so com-
mend him, it is to be supposed, not-
wyth-

withstanding he was partlye cruell, that yet he did it not, without a iust & a reasonable cause.

Our Lord gaue Salomon so great prosperity and peace, that sathā was not against him, and he gaue him wisdome aboue all other kinges, and yet at length our Lord suffered him to be infatuated, depraued, and manye aduersaries to bee stirred vp agaynste hym. 3. *regum.* 11.

Jeroboam by our Lordes commandemente spoken and declared by the Prophet Esay, was ordained & made chefe ruler of ten tribes, the whyche afterwardes yet induced the people malitiously to Idolatry. 3. *regum.* 12

Alyon slue the manne of God, the whiche foretolde Hieroboam the destruction of the aultare, nor he did not eate, nor yet touch the carkase of the dead. 3. *regum.* 13.

Notwithstandyng that Achab was a man moofte wycked, and had harde say that he should be afflicted and punished for his trespalles, yet he began outwardlye to repent, and our Lorde *iii.* Reg. xxi

deferd

deferd his paine and punishment.

4. regum. 1. This was verye terrible and fearful, that Helias caused the ii. captains and their l. men to be consumed & deuoured vp with the Fire that came downe from heauen.

4. regu. 10. Jehu king of Israel with most feruent zele did so persecute the worshippers of Baall, that oure Lorde dyd commend his doinges: and yet he departed not frō Jeroboams Idolatry.

2. Para. 33 Kynge Manasses did many terrible and euil deedes in Jerusalem, afterwardes he was bound with chaines, and caried to Babilon, and doing penaunce, he called vpon our Lord, and was heard.

2. Par. 35 After that king Josias had ledde a most holy life, he went forth to fighte against Necho the king of Egipt, sayinge vnto him, leaue of to meddle against god which is with me, least he destroy thee, but he harkned not vnto the wordes of Necho out of the mouth of god, and his chance was but euyl, for he being pearced, and shot thorow with dartes and arrowes, pearished

and

and died.

Our Lord suffred the holy, elect, & specially beloued city, and his peculiare people, the which he brought wõderfully by the desert out of Egipte, into the lande of promise, to be ouer rund and takẽ by the Chaldeans and Assirians. And it semed that he lyttle esteemed thẽ, for it is wrytten. O geue thankes vnto our Lorde, ye children of Israell. For amonge the heathen which know him not hathe he scattered you, to thintente that ye shoulde shew forthe his maruelous workes, and cause them to know that there is none other God but he. Tob.13.

Tobias after such holy and merciful woorkes in whiche he was verye carefull and diligente, wared blinde, and his kinsfolkes and frendes offended therwith, and not perceiuing the cause therof, derided, and laughed him to scorne. Tob.2

It might be reputed & thought very mernailous, why ỹ oure Lord suffred that wicked Holofernes to subdue so many realmes and kingdomes. Iudi.i.ii.

Also

Also of Aman, the whiche of all o-
Esth.3. ther was moost proudest and moost
cruelitest, and yet nerte vnto the king
he was exalted aboue all other pryn-
ces.

Iob.1.2 Jobes frendes wondred, and were
euen ashamed, that they sawe hym so
greuously afflicted and punished.

The deuine iustice doth punishe e-
Esay.10 uel mē at somtimes by those that are
worse then they them selues, as he
punished the children of Jsraell and
Juda by Nabuchodonozor, and the
Caldees. As the prophet Olay wry-
teth, wo be vnto Assur, whiche is a
rod of my wrath.

Romayn.13. Our Lorde dothe not sette prynces
and prelates vppon those onlye that
are faithfull and good, but vppon all
people. For there is no power but of
God.

Ionas, iii Our Lorde commaunded Jonas to
preache. There are yet xl. daies, and
then shall Ninive bee ouerthrowen.
And yet our Lord knew that the Ni-
nuites would do penaunce, and that
they shuld not be so punished.

Our

Our Lorde suffred that Antiochus
should make that venerable and reue- 1. Macha. 1.
rent temple prophane: burne the holy
citye, and make greate slaughter of
Innocentes.

In the daies and time of Antiochus
Epiphanius, the which destroyed the 1. Macha. 6
Temple, and made it Prophane,
did cruelly handle many of ỹ Iewes,
and slue them. It might apeare and
seme to manye, that the whole worlde
was in a confusion, and euil ordained
and ruled. But for all that our Lorde
out of those euils, could bring the pu-
nishmentes of the wicked, and the cor-
ruption of certain other. And againe
the vertue and merites of manye of
those that were slaine, were diuersly
increased.

I pray those that heare this, to con-
sider, howe that Iudas Machabeus,
Ionathas, and Simon hys brethren 1. Macha. 9
were men towardes God and menne 1. Mach. 10
most valiaunt and most faythful: and
yet they died but miserably. For Iu-
das was slaine in battayle agaynste
Bacchides. Triphon slue Ionathan

and

1 Macha.16 & his two sõnes. Ptolomeus ỹ sonne of one Saboide slue proditoriously Simon and his two sonnes which were dronken.

2.Mac. 6.7 It is to be wondred at, that GOD, when Eleazarus being so old a man, and the vii. brethren, suffred such cruell tormentes for the law of God, dyd shew no vengaunce ther, against the tyrauntes.

Math.2. Our Lorde, beynge yet but a child, would be conueyed from the presence and face of Herode, and suffred the Innocentes to be slaine in hys place. But in that, he prouided well for the infantes, for they shoulde neuer haue had so much profite, if herode had indeuerd him self to haue honoured thẽ as they had by that, that he commaũded them to be slaine.

Our Lord when he hard the faith of the Centurion, he marualled, and
math.8. saide to them that followed him. Many shal come from the East and west and shall reast with Abraham and Isaac and Jacob in the kyngdome of heauen, but the Chyldren of thys king-

kingdome shall be caste oute into vt-
ter darckenesse.

A certaine Scribe offred hym selfe to followe oure Lorde, and was not admitted. He inuited an nother to followe hym, the whyche semed not to bee willynge. For he sayde. Suffer me fyrste to goe and burye my father. *math.8.* *Luke.9.*

Our Lord did miracles in Chorazin and Bethsaida, where they profited but litle. But he did none in Tire or Sidon, where if he had done them, they shuld haue ben profitable & haue done much good. *Math.11*

God suffred Jhon Baptist therample of all holinesse to be beheaded of Herode the moste vilest aduouterer. But it encreaseth the astonishmente of man, for as much as it was done at the instance of an harlot, nor we read not in the gospel, that there insued any variaunce, neither against the dãsel, nor against the aduoutrer, nor yet against Herode the Tetrarche. *mar.6.*

In our Lordes passion, God, as cõcernynge the redemption of mãkind, ful-

fulfilled his moſt benigne will by the moſte celerate and wicked iniquity of men. For ſcripture ſaith God whych before had ſhewed, by the mouthe of all hys Prophettes how that Chriſte ſhoulde ſuffer, hathe thus wyſe fulfilled.

Actes. 3

Ihon. 18. Peter the Prince of the Apoſtles, and heade of the Churche, denied his maſter thryſe, Chriſte ſufferinge the ſame.

Ihon. 11. Thomas, the whiche ſaide ſo conſedently. Let vs go, that we may dye with him, doubted of our Lordes reſurrection, whereof it came that Peter was the more meke and gentle to ſinners, and that the faithfull, and they that ſtackard in the faithe, were the better ſtabliſhed there in. And of this it is gathered, that no manne ſhould preſume vpon his ſtedfaſtnes. And that no man, whether he be fallen from his faith, or doubteth therin ſhould deſpair of the mercye, or of the forgeneneſſe of God. And by this that Judas the Apoſtle and diſpenſator of God did ſlide into ſuche an enormi-

crime,

crime, nor rose not againe, al presũpteous securitie is deminished and broken: by the whiche no manne for the state & condition that he is in, nor for the dedes that he hath done oughte to be hie mineded, but in fear. For why the Apostles wer the faithful leaders of the people, and yet they were kept in prysonne wythal diligence.

It might seme to such as be weake, that God shuld not haue suffred such thinges to haue bene done in the beginning of the faith. But yet ỹ faithful therby wer marueloussly comforted, and the aduersaries of our faithe confuted. The like thing chaunced in Peter alone when he was taken by Herode, put in prison, and broughte forth and miraculouslye deliuered by the Angell. *Actes. 4* *Actes. 12.*

It was great iniquity to stone Steuen to death, and yet many good thinges throughe the prouidence of God, came therof. For Steuen was gloriously crowned in heauen, and aboundauntly honoured in earthe, his oration and prayer that he made there, *Actes. 7.*

brought Paule vnto vs, and left vnto al our posterity an example of a maruelous pacience and charitye.

Actes, 8 Steuen beynge thus stoned, there followed a greate persecution in the Churche and congregation that was at Jerusalem.

For they were all sparkled abrode throughout al the regions of Jewry and Samaria, except the Apostles, so that it semed to be a great detriment or hinderãce to ỹ honour of the christiane religion. But the Disciples that were scattered abroade dyd to preache and sette forthe the worde of God, that the Churche there by was a greate deale the more enlarged.

Actes. 13. For as much as the Jewes, when Paule and Barnabas preached the woorde of God vnto them, refused it, and put it from them, they tooke an occasyon to preache vnto the Gentyles.

There was a dissentyon betwene Paule and Barnabas for Jhõ whose firname was Marke, whome Paule woulde not receyue, because he went from

from thē, but Barnabas toke Marke wyth hym, and so they departed a sunder one from the other. Where by shoulde haue folowed, as it was thoughte, some greate rebuke and shame. But God disposing the matter, there ensued greate frute and profite. For the worde of God was opened & preached to manye. Actes. 15.

They committed a verye haynous deede and faute, that putte that excellente doctoure Paule in prison, cōpellynge hym to cease from Preachinge, the whyche thynge myghte seme to many, a great inconuenience, and that God shoulde not haue suffred it.

And yet it is to bee greatly noted, that the deuine prouidence by suche impedimentes and losses, hath shewed and caused greate frute and profyte.

For as the merites of Paul did ther by increase, so likewyse he left the moste examples of vertue, and taughte muche better by his woorkes, then be-

fore time by his wordes. For beynge in prison, he wrote to those that were absent and in farre countries, nether was he so profitable vnto the church by his preachinge, as he was by sending of his Epistles. And therefore if he in any one city or prouince had ben honoured of all men, and gladly hard he should not yet haue had such occasions to haue gone and visited so diuers and many nations as he visited. Therfore when that the Iewes, or any other did persecute him frō towne to towne, he preached the woorde of God to manye. And when he was in hold, he wrote his Epistles, and when
Actes. 13. the Iewes resisted him, he turned him self to the gentiles.

And againe, because that in Syria, he founde Festus and Felix vnright-
Actes, 25. full Iudges, hee was enforced to appeale to Cesar, and so hee came to Rome, and throughe his predication and doctrine was greatly illustred, and luckelye by hys passion made mooste famous.

Of

¶ Of the benignitie of God, to hys seruauntes.

¶ The third Chapter.

ABraham commynge and speaking with our Lord, desired him to spare the Sodomites, vsed suche a maruelous boldnes, that men might haue iudged him very importune. But yet our Lord answered him all wayes gentlye, and graunted him his requeste. Genesis. 28

Our Lord mosse gentlye appeared vnto Jacob flying and eschuynge hys brothers anger, and deliuered hym from his father in lawes insecution, returning again to his brother. Gene. 31.

Jacob vsed a greate audacitye and bouldnes in his prayer to our Lorde, saying. I wyl not let thee go, excepte thou blesse me. Gene. 32.

And oure Lorde saide vnto Moses, I haue seene this people, and behold, it is a stiffe necked people: suffer me, Exodus. 32.

that my wrath may war hot against them. As thoughe he wold saye: thou holdest me, nor I cannot consume these wicked sinners, excepte thou let me go.

Exodus. 33. And our Lorde spake vnto Moses, as a man speaketh to his frende, and did defend him from his enemies and detractours.

Iosue. 10. Oure Lorde obeyed vnto Iosuas voyce, saying. Sunne stand thou styll vpon Gibeon.

Iosu. 24. Numer. 22 Balack called Balaam for to curse the children of Israell, but our Lorde cleane contrarye blessed them by Balaam.

Iudi. 6. Gedeon demaunded twise of oure Lorde a signe in the fleece, whether he shoulde obtaine the victorye of his enemies.

This was to be maruailed at, that oure LORDE, when he hym selfe

2. regum. 7. was abiected and refused, disdayned not there at, but in the contempte of the seruauntes of GOD, he estemed him self to be contemned. As it is ma-

1. regum. 8. nifest and plaine in Samuel.

They

Of Gods benignity.

They did not reiecte thee but me, saithe oure LORDE. Note also, howe courteouslye oure LORDE spake vnto Nathan, of Dauid, and of his house in time to come. 2. regum. 7

Notwithstandynge that the posteritye of Dauid did sinne greuouslye and manye manner of wyse, yet hys good deedes are oftentymes remembred, and because of them, oure Lorde doth verye ofte spare and forgeue the sinnes of the people. 4. regu. 19.

At the Commaundemente of God the rauens broughte breade and flesh to Helias: And afterwardes the angell of God shewed hym breade and water. 3. reg. 17. 19

Ezechia the kinge of Jewry sayde. Oure LORDE wyll be mercifull vnto all those that seeke hym withall their hartes, nor shall not impute vnto them, that they are not sufficiently inough sanctified. 2. Para. 30

Our LORDE sente his Aungell, the whyche ledde forthe yonge Tobias, and broughte him agayne,

he draue the deuill from hys wife, he
To. 5. 8. 11. made hys parentes glad and ioyfull, he cured the olde Toby of his blindeneſſe, and replenished his houſe wyth all goodneſſe.

Oure Lorde ſemed as it were to be afraide to offend Jeremye, when that he did vtterly purpoſe to deſtroye the
Iere. 7. people for theyr ſinnes, for he ſayde, I ſhall thruſt you oute of my ſyghte. Therfore thou ſhalt not pray for this people, thou ſhalt nether geue thãkes nor prayer for them, nor thou ſhalt not let me, nor make no intercellyon to me for them. For in no wiſe wyl I heare thee.

This thing is plain and manifeſt,
Daniell. 3. that GOD is with his ſeruauntes in their tribulation. For Nabuchodonoſor ſawe one in the burnynge fornace with Azaria and his fellowes like the ſonne of God.

When Daniell was in the Lyons
Daniel. 5. den at Babilon. Our Lord ſente him
Daniel. 14. his dinner from a far of (that is) from Jewry by the prophet Abacucke.
Daniell. 13. Our Lord hard the voyce of Suſanna

na, because she was vniustly condemned by thold and vnchast elders: likewise by the iust iudgement of a continent and a chast childe, she was delyuered.

Our Lord prepared a great fishe to swallow vp Jonas, the which semed yet for his disobedience iustly to haue deserued pain and punishment. *Ionas. 2.*

Machabeus and they that wer with him fightinge against Timothe, had manifestlye healpe from heauen, for there appeared fiue men vpon horsebackes with bridels of golde. &c. *2. Mach. 10*

And afterwardes in a nother place, they goynge to battaile against Lysias, there appeared before them vpon horsebacke a man in white clothynge with harnesse of gold, shakynge hys speare. *2. macha. 11*

There was a greate benignitye in oure Sauioure. For he wente aboute healynge all manner of Sickenesse, and all manner of dyseases. For if he had not so don, many sick persons could not haue come vnto him. *Math. 4.*

Oure Lord answered the Leaper, that

that sayde vnto him, LORDE, if
Math. 8. thou wilte, thou mayste and canste make me cleane, verye meekelye and gentlye, for Jesus puttinge forthe hys handes, touched him, saying. I wyll, be thou cleane. But the Priestes abhorde all suche men.

Oure Lorde incontinent after Mathewes vocation dynde in hys house with him.
Math. 9.

After that oure LORDE was
math. 14. departed and gone into the desarte, he sawe muche people, and was moued wyth mercye towarde them, and he healed of them those that wer sick. And when the euen drew on, his disciples saide vnto him, let the people departe. Jesus as one moste liberall, sayde vnto them. Geue ye theym to eate.

When Peter begã to sincke, he cri-
Math. 14. ed saying, Lorde saue me. And immediatlye Jesus stretchynge forthe hys hand, caughte him.

Oure LORDE did gentlye defende Marye Magdalen agaynste the
Luke. 7. pharisy that thought euil by her: and

against

agaynſte her owne Siſter, complaininge of her, yea and agaynſte hys Diſciples that for the effuſyon of the oyntment, fumed againſt her. *Mar.14. Luke.10.*

The vnſpeakeable goodnes of god, is muche declared in the example of the prodigal ſonne, where it is written.

But when he was yet a great way of, hys father ſawe hym, and moued wyth compaſſion, ranne, and fell on his necke and kiſſed him. He deſyred to be one of hys hired ſeruauntes, but yet his father interruptinge his communication, receyued hym as hys ſonne. *Luke.15.*

This was a meruelous benignity and gentelneſſe of Chriſte, when that he inuited and badde hym ſelfe to the Publicans houſe, the whych was deſirous to ſee him, and alſo he bleſſed the ſame. *Luke.19.*

When our LORDE hadde indiſtinctlye ſpoken theſe wordes. One of you ſhall betray me. *Ihon.13.*

It followeth, when Ihon leaned on Ieſus breaſte, he ſayde, LORDE

who

who is it: Lo what a benignitye and familiarity was this:

Actes.2 Our sauioure promised his Disciples being heauye that he shoulde depart from them, that his father shuld sende them a nother comfortoure, the whyche thynge was well fulfilled at Whitsontide, when that the holy spirite did so mightely strengthen, comfort, illuminate and teach them.

Ihon.18. The bishops ministers commynge to take our Lord, he said vnto them, if ye seke me, let these go theyr waye. For he knew ful wel, that they were not ready to suffer martirdome. And therfore mekely condescēding to their infirmity, he would that they shoulde spare them.

Ihon.23. The these desired our Lorde to remember him when hee came to hys kingdome: But our LORDE dyd graunt him more then he demanded, saying: To day shalt thou be with me in paradise.

Luke.22 This was the great mekenesse and gentlenesse of Christe, the which refused not Peter, that denied him thrise but

but beningly beheld him, nor he lefte not Thomas in his doutfulneſſe, but did exhibite him ſelfe manifeſtly to be touched. Ihon. 20

And he made Paule blinde, folowing the act of his perſecution. He caſt him to the earth, called him, and conuerted him. Actes. 9

Steuen when they ſtoned him, ſaw oure Lorde ſtandinge in heauen, as though he had bene ready, ſtrongly to haue defended him. Actes. 7

Our Lord ſhewed great gentlenes to bleſſed S. Jhon, being banyſhed into the yle of Pathmos, when he appeared and ſent his angel vnto hym, the whiche with diuers reuelatiõs did comfort hym. Apoc. 1.

Of deuine conſolation.

The fourth chapter.

After that Abraham at the commaundement of God, went oute Gen. 12. 15.

of

of his country. Oure Lorde dyd comfort him wyth apparitions and reuelations.

Genesis. 18 Jacob flyinge from the face of hys brother, and sleaping vppon a stone, our Lord appeared, and replenished him with great consolation.

Exod. 3. Oure Lorde appeared to Moses beinge exiled, and kepinge sheepe, the whiche thinge, for the time that he was in Pharos house, chaunced not vnto him.

Exodus. 16 It rained Manna from heauen in desert to the children of Israell, yea & often he gaue thē miraculously flesh and water.

Exodus. 34 Moses beynge in the mounte. For the space of fortye dayes and fortye nyghtes, dyd nether eat nor drynck, but was refreshed wyth the deuyne word of God.

Iosu. 1. Our Lorde saide vnto Josua, be of good chear and strong, for I wyll not faile thee, nor forsake thee.

3. regum. 17 Oure Lorde commaunded the ravens twise a day to bear Elias bread and flesh.

Afterwardes oure Lorde appeared to Elias flying from Jezabell, whose Prophettes he hadde causcd to bee slaine. iii. Reg. xix

Our Lorde did comforte kinge Hezechias effectuously, both by his prophet and by his aungell, the whyche smote and slue in the host of the Assirians an 185000. 4. regum 19

Euen at the selfe same time Saras and Tobias prayers were hard, and the angell of our Lord was sente to cure and deliuer them both, that is Sara from the Deuyl that had slaine her husbandes, and the elder Tobias from pouerty and blindnesse. To. 3. 8. 11.

Oure Lorde vouchsaked wonderfullye to comforte his people of Israell by the hande of one woman, the whiche were in anguishe and fear of Holofernes boast. Iudi. 14.

Our Lorde tourned the Iewes sorowe into ioye and gladnesse, when that they by Hesters procurement slewe theyr ennemyes that were prepared to oppresse and to Murther them. Esth. 9

Thys

This thinge is notable, that when the people of Israel in the time of the captiuity of Babilon were in greate affliction that they had euen than mo Prophets, than in Salomons tyme, whan he was in his most prosperity. For Jeremy was in Jewry, Ezechiel and Daniel in Chaldea.

Dani.3. The Aungell of oure Lorde came downe with Azaria and his fellowes, into the Ouen, and smote the flame of fire out of the Ouen, and made in the middest of the ouen, as it had bene a cold winde blowing, so that the fire neither touched them, greued theym, nor dyd them hurte. Whereby it appeareth that the deuine pity is in euery place, and ready at all times to cōfort man.

Dani.6. Our Lord hath twise comforted Daniell that was put into the denne of Lions. First by sending of his angel, whiche shut vp the Lions mouthes. Secondarily by the prophet Abacuck

Dani.14. the whiche was transported and conueyed with meat oute of Jewrye into Calde by Gods angel.

Our

Our Lord by his seruaunt Daniell did sodenly deliuer Susanna whyche was calumniously and falsely condēned. *Daniell.13.*

Judas Machabeus and they that were with him perceiuinge that aide was sente them from God, blessed the merciful Lord, and toke theyr hartes againe vnto them. *2. macha. 15*

Our Lord did well fulfill his promise made vnto his Apostles, sayinge vnto them, that he would send them a comforter, when he sent them the holy spirite, that instructed them, comforted them, and fortified them so aboundauntly. *Actes. 2.*

Paule was happye and fortunate in this life, which said without anye feare, as the afflictions of Christe are plenteous in vs, euen so is our consolation plenteous by Christ. *2. Corin. 1.*

The churche had reast and peace, and was edified walking in the feare of oure Lorde, and was repleanished with the comfort of the holy ghoste. *Actes. 9*

Our Lord sent his angel to Peter that was bound in Herodes prisone. *Actes. 12.*

which deliuered him oute of Herodes and the Iewes handes.

Actes. 16. As Paule and Silas were prayinge and lauding God in prison, sodenlye ther was a great earthquake. And the doores opened, and euery mans bands were losed.

Actes. 18. Our Lorde spake thus to Paule in the nighte by a vision, preachynge at Corinth. Be not afraide but speake, for I am with thee.

Actes. 23. Paule being in Claudius the Tribunus hold. Our Lorde stode by hym in the nighte and saide, be constante Paule for as thou haste testified of me in Ierusalem, so must thou bear witnesse also at Rome.

Actes. 27. Paule hauinge in will to comforte those that were with him in the shyp: sayde: There stode by me thys nyghte the aungell of God, sayinge: feare not Paule: Thou must be brought before Cesar. And lo, God hath geuen the al that saile with the.

Apoc. 1. Iohn the Apostle beinge relegated and exiled into the Isle of Pathmos, was manye and diuers tymes com-

for-

forted wyth deuine and Godlye consolation.

¶ Of the benediction and blessing that God geueth vnto man.

¶ The. v. chapter.

GOd created man in his own Image and likenesse, male and female created he them. And God blessed them, and said: Growe and increase, and replenish the earth. *Genes. i.*

And God blessed Noe, & hys sonnes and said vnto them: bryng you forthe frute. &c. The feare of you, and the dread shall be vpon euery beast of the earth. &c. *Genesis. 9.*

Our Lord said vnto Abram, get ỹ oute of thy countrye, and I will blesse thee, and make thy name greate, that thou maist be euen a blessing. *Genesis. 12.*

And as concerning Ismaell, I haue hearde thee, saithe oure LORDE vnto Abraham. Loe I wyll blesse *Gene. 17.*

him, and make him to encrease, & wil multiply him exceedingly.

Gene. 26 Oure Lorde blessed Isaac, and the man encreased in richesse and wente forth and grew.

Gene. 30 Jacob speaking vnto our Lorde and his vncle, said: It was but little that thou haddest before I came to the, and thou art enriched, and our Lord hath blessed thee for my sake.

Genesis. 32 Jacob wrestling with the angell in his oration said: I wil not let thee go except thou blesse me. And it followeth, & he blessed hym in the selfe same place.

Genesis. 39 Our Lorde blessed the Egiptyans house for Josephes sake, and the blessing of God was vpon al that he had, in the house, and in the field.

2. regum. 6 The Arke of our Lorde continued in the house of Obethedom the Gethite thre monethes, & our Lord blessed Obethedom and all his houshold.

Iob. 1. Thou hast blessed the workes of his handes, and his possession is increased in the land.

Iob. 42 Our Lord blessed and encreased Job more

more at the latter end, then at the beginning.

Christ ascendinge vp to heauen, led his disciples to Bethany, and lifting vp his handes, he blessed them. Luke. 24

That blessing is to be desired, that our Lorde shall geue to his elected in the latter day when he shal say, come ye blessed of my father. Math. 25.

Of the maledictyon and curse, wherwith god doth curse man.

The. vi. Chapter.

WE read that the serpente was fyrst cursed of God. Gene. 3 Thou arte cursed aboue all cattell, and aboue euery beast of the earthe: vpon thy belly shalt thou go. &c.

And to the trauall and pain of mã it is said. Cursed is the ground in thy worke, or for thy sake. Genes. 3.

And Jeremias lamentynge the de-

struction of Jerusalem, sayde. Oure Lord hath forsaken his owne aultar, and cursed and abhorred hys owne sanctuary.

Dani. 9. Daniel in his oration said: the curse is poured vppon vs. And note, that cursinges are saide to be poured vpon the sinnefull, and blessing to redound vppon the iust. His blessing seeth the Eccle. 19. wise manne, shall runne ouer as the streame.

Mala. 2. Our Lord speaking by Malachy the prophet to euel priestes, saith: I wyll curse your blessinges.

mat. 21. And the figge tree hauing no frute but leaues onlye, was cursed of oure Lord, and incontinent it wythered.

Math. 25. The curse that in the day of iudgement shalbe pronounced agaynste the wicked shalbe very terrible and fearful. Departe from me ye cursed, into euerlastinge fire.

¶ Of the blessing wherewith man blesseth God.

¶ The. vii. Chapter.

Mel-

Of Gods benediction.

MElchisedech king of Salem meting with Abraham returninge from ȳ slaughter, said: Blessed be the highe GOD, by whose aid and defēce thou hast thine enemies in thy handes. Genesis. 14

When Sisera was ouerthrowen, Debora and Barak sange, sayinge: Ye that so willinglye put your liues in pearel & ieopardy for Israell, blesse and praise ye the Lord. Iudi. 5

It is saide that Dauid, after the victorye that God gaue hym against Goliah the Philistian, made this psalm. Blessed be the Lord my God, whiche teacheth my handes to warre, and my fingers to fight. 1. regum. 17 Psal. 144

When Hyram had hard the words of Saloman, he reioysed greatly and said: Blessed be God which hath geuē vnto Dauid a wise sonne ouer thys people. 3. regum. 5

The Temple being finished, Salomon in the presence of all the people, sayd: Blessed be the LORDE GOD of Israell, whyche spake 3. regum. 8.

with his mouthe vnto Dauid my father.

1. Par. 26 Dauid did appoynt chefely Asaph and his brethren to thanke our Lord. It foloweth then: blessed be the Lord God of Israel for euer and euer: and let al the people say. Amen.

1. Par. 16 King Dauid was very pleasaunt and ioyful, and blessed our Lorde before the vniuersall multitude.

1. Esdras. 7 Esdras perceiuinge Artharerses to be wel minded towards the Iewes said: Blessed be the Lord God of oure fathers whiche so hathe inspired the kinges harte, to garnithe the house of our Lord that is at Jerusalem.

Es. 2. ca. 7. When Esdras hadde opened the boke of the lawe, all the people stode vp, and Esdras blessed our Lord god with a loud voyce, and all the people answeared. Amen.

2. Esdras 9 After that the wall of the citye of Jerusalem was finyshed vnder Esdras and Nehemia, the Leuites said. Stand vp, and blesse the Lorde for euer and euer.

When Sara the doughter of Raguel

guel had made an end of her prayer, *To.3.*
she saide: Blessed is thy name o God
of our fathers.

Tobias instructinge and teachyng
his sonne. Amonge all other thinges *Tob.4.*
he said vnto him: Blesse thou, and be
alway thanckful vnto God, & beseche
him, that he will order and direct thy
waies.

Raguell and his wife perceiuynge
that Sathan had not hurte nor tou- *Tob.8.*
ched yonge Toby, sayde: Blessed bee
thou o Lorde God of Israell, for it is
not hapned vnto vs, as we thoughte.

Raphaell dyd diligentlye monyshe
Tobye and his sonne, that they shuld *Tob.12*
blesse and be thanckefull vnto God,
and tell oute al hys wonderous wor-
kes.

After that Tobye hadde recouered
his sighte, and had harde Raphaels *Tob.13*
communication, he opened hys mou-
the, and praised our Lord and sayde.
Greate arte thou O Lorde for euer-
more.

Osias the chefe ruler of the people *Iudi.13.*
of Israell, seing Judith with the hed

of

of Holofernes, sayde. Blessed bee oure Lorde the maker of heauen and earthe.

A mistery was reueled in the night to Danyell by a vision, and he prayssed our Lorde of heauen saying. The name of God be blessed for euer and euer, for wisdome and strength ar hys owne, and he chaungeth the tymes and ages. *Dani. 2.*

Ananias and his sellowes beynge cast into the burning ouen, did walke in the myddest of the fyre, prayssyng & blessing our Lorde: And kyng Nabuchodonoser afterwardes perseuynge and seinge so greate a myracle, sayd, blessed be the God of Sidrach, Misach and Abednago. *Dani. 3.*

After they had obtayned of their enemies the victorye, and had builded an aulter, the childzen of Israel worshypped & gaue thankes to God, that he had prosperd them, and geuē them the victory. *1. Mach. 4.*

Forasmuche as Heliodorus that woulde haue spoyled the temple of oure Lorde, was thorough the vertue *2. macha. 3.*

of

of God moste terribly scourged, they prayed our Lord that had magnified his place and temple.

When Machabeus and suche as were with hym perceyued that God had sent them ayde, they blessed and praised our Lorde altogether, whiche had shewed them mercye, and were comforted in their myndes. 2. Mach. 11.

When John the baptist was borne, zacharis mouthe was opened. Luke. 1.

And he prophesied saying, Blessed be the Lorde God of Israel.

When Mary & Joseph had brought the childe Jesus into the temple, Symeon toke him vp in hys armes, and blessed oure Lorde God saying, Now lettest thou thy seruaunte depart in peace. Lu. 2.

And after Christes ascention, there were in the temple, that prayed and lauded God. Lu. 24.

And Paule suffering tribulacions, sayd, blessed be God, the father of our Lorde Jesus Christ. 2. Corin. 1.

And lykewyse. Peter. To blesse god, 1. Pet. 1.

is

is as it were a heauenlye worke and office.

Apoca. 5. And I hearde them all saye, blessinge, honoure, glorye, and power be vnto him that sitteth vpon the seate, and vnto the lambe for euermore.

¶ Of the benediction and blessing wherwith man doth blesse man.

¶ The viii. chapter.

Gen. 14 MElchisedech kinge of Salē met Abraham and blessed him, saying. Blessed be Abraham vnto the high God.

Genesis. 27 Isaac blessed Jacob sayinge. God gene the of the dewe of heauen, and of the fatnesse of the earth, and plenty of corne and wine.

Genesis. 17 When that Esau cried oute aboue measure. Isaac sayde vnto hym. Thy blessinge shall be the fatnesse of the earth, and of the dew of heauen from aboue.

And

And with thy ſwerde ſhalt thou lyue,
and ſhalt be thy brothers ſeruaunt.

And Joſeph broughte in Jacob his
father to Pharao. And Jacob bleſſed *Geneſ. 47.*
him. And Pharo aſked him how olde
he was.

Jacob bleſſed his ſonne Joſeph and
ſayde. God before whom my fathers *Geneſ. 48.*
did walk bleſſe theſe laddes. He ſpake
of Manaſſes and Effraim, whom Jo-
ſephe deſired that hys father ſhoulde *Gene. 49*
bleſſe. For after this, Jacob bleſſed
euery one of his children with proper
and ſeuerall benedictions.

Our Lorde ſpake vnto Moſes, ſay-
inge. On this wiſe ye ſhall bleſſe the *Numer. 6.*
chyldren of Iſraell. Our Lorde bleſſe
thee, and kepe thee. Our Lorde make
his face ſhyne vpon thee.

And Aaron lyftynge vp his hande
ouer the people, bleſſed them. *Leui. 9.*

Balaam the ſonne of Beor ſayde
vnto Balach. I am brought and con- *Numer. 23.*
ueyde hether to bleſſe, and it is not in
me to alter it.

The poore mannes pledge ſhal not
remayne with thee all the nyght, but
thou

thou shalt deliuer hym the pledge a-
Deuter. 24 gaine, or euer the sunne goe downe, that sleping in his owne raiment, he may blesse thee.

Moses the manne of God blessed the
Deuter. 33. children of Israell before hys deathe, and said, our Lord came from Sinai, and shewed his beames from Seir vn to them.

Josua called the Rubenites, & the
Iosue. 22. Gaddites and the halfe tribe of Manasses, and saide vnto them. Haue ye kept all that Moses commanded you: so he blessed them, & sent them away.

In the songe and thankes geuynge
Iudi. 5. for the victorye againste Sisara we read. Blessed be thou Jabel the wyfe of Haber the Kenite amonge all women, and blessed shall she be in her tēt and tabernacle.

Noemi perceiuinge Ruth his dough-
ruth. 2. ter in law to be honored of Booz, said: blessed be he of our Lorde, for the lyke fauor & grace that he shewed to the liuing, he reserueth for the dead.

Booz did commend Ruth, that fled
ruth. 3. to the G O D of Israell, and sayde.

Blef

Blessed arte thou in oure Lorde, for thou hast shewed more goodnesse and mercy in the latter end, than at the beginning.

Hely blessed Elkana and his wife, and saide vnto him. Oure Lorde geue the seede of this woman, for that she hath lent our Lord, or for the petition that she hath made vnto the Lorde. 1. regum. 2.

The Ziphites sēt word vnto Saul, that Dauid lurked in theyr countrey. And Saule said: Blessed are ye in our Lord, for ye haue compassyon on me. 1. regum. 23

It was told Dauid that they of Jabes had buried Saule, and hee sayde vnto them. Blessed are ye vnto oure Lord, that ye haue shewed such kindnesse vnto your Lord Saul, and haue buried him. 2. regum. 2.

King Salomon turnes his face, and blessed al the congregation of Jsrael, and all the Congregation of Jsraell stode still. 3. regum. 8.

When Dauid had made an ende of the burnt offeringes, and peace offeringes, he blessed the people in the name of our Lord. 1. Para. 16

And

And he dealte to all Israell bothe man and woman a craknell of breade, and a good peece of flesshe and a flacket of wyne.

Raguel takyng the right hande of
Tob.7. hys daughter, gaue her into the right hand of Tobias, saying. The God of Abraham, the God of Isaac, and the God of Jacob be with you. Joyne you together, and fulfyll hys blessynge in you. He kyssed Tobye, and weppynge
Tob.9. toke hym aboute the necke and sayd, Gods blessinge haue thou my sonne, for thou arte the sonne of a good vertuous man.

Gabelus goyng into ỹ house, found Tobi, he wepte and sayde, the god of Israel blesse the, for thou art the sonne of a ryghte vertuous and iuste man, and of one that feareth god.

Ozias the cheefe ruler of the people of Israel, sayd vnto Judith, blessed art
Iudi.13. thou of Our lorde the hye god, aboue all wemen vpon earth. And afterwardes all the elders began to prayse
Iudit.15 her wyth one voyce, sayinge. Thou worshyp of Jerusalem, thou ioye of

Israe-

Israell. &c.

And it fortuned that when Elizabeth heard the salutacion of Mary, she cryed with a loude voyce, and sayde. Blessed art thou amonge wemen. &c. Luk. 1.

¶ Of the malediction and curse wherwith man dothe curse man. ca. ix.

IT is red that Noah amonge all other menne was the fyrst that cursed Chanaan his nephew, because that Tham hys father disclosed the nakednesse of Noah to the resse of his brethren, when that he should rather haue kept it close. Gen. 9.

Amonge the wordes of benediction that Isaac gaue to Jacob hys sonne. He sayd. Cursed be he ỹ curseth thee, and blessed be he that blesseth thee. Gen. 27.

Jacob sayd vnto Simon and Leuis father, cursed be their wrathe. For it was shameleſſe, & their indignation and fearceneſſe, for it was harde and cruell. Gen. 49.

Balac sente messengers vnto Ba- Numc. 22.

laam, that he should come & curse the
Numc.22. people of Israel, for he had heard, him
to be accursed, vpon whom maledictiō
or curse fell or chaunced.

Who so curseth hys father or his
Leui.20 mother, let him dye.

Moyses writeth and setteth forthe
Deu.27. manye maledictions & curses agaynst
those that transgresse goddes cōmaun
dementes deliuered vnto them.

The Citie of Hiericho beynge de-
Iosu.6. stroyde, Iosua sware, saying, cursed be
the mā before our lord, that riseth vp,
and buildeth this cyte Hiericho.

The Sichemites when they were
Iudi.49. eating and drinckinge and mery, dyd
curse Abimelech.

Goliah the philistine cursed Dauid
1.reg.17. in the name of his goddes.

Saule purposinge to ensue and fo-
1.regu.14. lowe the philistines, charged the peo-
ple with an oth, saying. Cursed be the
man that eateth anye foode tyl night,
vntil I be auenged of mine enemies.

Semei came out cursing, & he caste
2.reg.16. stones at Dauid, & sayd, come forthe ỹ
bloudsheder, and thou man of Belial.

Eliseus

Of manes malediction

Eliseus cursed the chyldren that mocked him, saying, go vp thou balde head, go vp thou bald head. And there were torne in peeces with. ii. beares. xlii. chyldren. 4. reg. 2.

When Machabeus layde syege to a certen holde named Gazer, they that were within, curste and bande exceedingly. And made great craking with wycked wordes. 2. mach. 10.

The Pharisees berated and cursed him that was borne blynd whom our Lord Jesus dyd illuminate. And they sayd. Be thou his disciple. Iohn. 9.

The Jewes reproued Paule saying. Reuilest and curssest thou goddes hye Priest? But Paule excused hym selfe, and sayd. I wyste not brethren that he was the hie priest and gouernoure. Actes. 23.

Of the seuerite of god against the wicked. ca. r.

God punished the sinne of our first parentes greuously, the whiche, as they beleued, was veniall, & that it shuld not haue ben punished so extremely. Gen. 23.

God spared not the original world,
Gen.7. but welnye destroyed it wholye with water.

The. v. cities were consumed with
Gen.19. stinkinge fyre be the angels sent from god, for bogery.

The Egiptians perceyued that the
Exo.14.15. chyldren of Israel were drowned and sanke as leade, god cõmaundinge the same, in the mightie waters.

Because Amalech people did let the
Exo.17. children of Israel goinge to the lande of promise. Oure lorde sayd to Moses I will vtterly put out the remẽbrañce of Amalech from vnder heuen.

For the calfe sake that the people
Exo.32. worshipped, there fell in one daye a boute 3000. men.

There went a fyre oute from oure
Leui.10. lorde and consumed Nadab and Abihu, the sonnes of Aaron, because they tooke eyther of them his censor, and putte straunge fyre therin, and cens thereupon. And offered it before oure Lorde.

Oure Lorde cõmaunded the cursed
Leui.24. speaker to be broughte wythoute the hoste,

hoste, and let all the multitude stone hym.

And while the flesshe, that our lorde sent, the childzen of Israell beholding and seing the same, was yet betwene theyr tethe. Our Lord smote the people with an exceading great plague. *Nume.11.*

Our Lorde plaged Marye with the Leper, because she spake against Moses. Of 600. thousand men, the whiche were nombred, shall none come into the land of promise, and that for their sinnefull dealinge, saue Caleb and Josue, as our Lorde did threaten them. *Nume.12.* *Nume.14*

He that was found gatherynge of stickes vpon the Sabboth daye, was stoned to deathe by Gods commaundement. *Nume.15.*

Our Lord consumed Chorath, Dathan, and Abiram, wyth a terryble deathe. *Nume.16*

Oure Lorde punished Moses greuously at the water of strife, because he doubted, and yet vntil then, he had born him self very holily & faithfully as wel vnto God, as to man. *Nume.20.*

Our Lord sent fiery serpentes a-
Numc. 21. monge the people, because they were
fainte and weary of their iourny and
laboure. And they said, wherfore hast
thou brought vs out of Egipt.

Acham the sonne of Charmi pear-
Iosu. 7. ished with all that euer he had, be-
cause he tooke of the excommunycate
thinges of Jericho.

For the crime committed agaynste
Iudi. 20. the Leuites wife, the whole trybe of
Beniamin excepte sixe hundreth men
perished by Goddes Commaunde-
mente.

Hely corrected hys Children that
1. regum. 2. hadde trespassed but meanelye, and
therefore he was punyshed for them
and wyth theym. What shal we then
saye of those, that do not correct their
children, but intice them to euil both
by word and dede?

For as muche as Saule dyd offer
1. regum. 13. burnt sacrifice contrary vnto Samu-
els commaundemente, he was repro-
ued. And likewise because he reser-
1. regu. 15. ued kynge Agag, Amaleth, and hys
sheepe and oxen.

For

Of gods seuerite.

For Saules offences they of hys owne house and famlye were punyshed euen after his deathe, and because of them, there fell a great hunger in the land. 2. regu. 21.

As Dauid was bringing our Lordes Arke vppon a carte. Oza put hys hand to the Arke and helde it, for the Oxen beinge a litle wilde, stombled, and our Lord smote him for his fault, and ther he died. 2. regum. 6. 1. para. 13.

For the elation and pride of Dauid causynge hys people to be nombred, there dyed two and seuenty thousand men. 2. regu. 24.

The manne of GOD that came out of Jewrye, and declared vnto Jeroboas the succesle of the office of hys prieles, was slaine with a Lion, because that he, contrary to Gods commaundemente, did eate breade in the house of a certen prophet. 3. reg. 13.

There were two and forty childzen deuoured of two beares, because they mocked Elizeus, saying. Go vp thou bald head. 4. reg. 2.

If

If Gehezis sinne be so greuously
4. reg. 45. punished, because he tooke giftes and
rewardes of Naaman geuen him w̄
good will, what shall be said of those,
that exact many thynges fraudulently
or extort them violently?

Ozia king of Iewry tooke the cen-
2. para. 26. sar, and wouilde haue burnt insence
like as the priestes were wont to do,
and by and by the leprosy sprange in
his forehead.

For as muche as Ezechias shewed
4. reg. 20. the messengers of the kinge of Babi-
lon al his treasures, he lost them, and
yet they came out of farre countries,
and as it semed, they should haue ben
muche made of, & ioyfully receiued.

Our Lorde deliuered his peculiare
and well beloued people into Nabu-
4. reg. 20. chodonosors handes, the whiche dyd
captiuate ỹ people most cruelli burnt
the holy city, & destroied the Templ.

Because the daughters of Sion are
become proude. &c. In stede of good
smell, there shal be stinke among the,
Esa. 3. and thy goodly and mighty men, shal
perish with the swearde in battaile.

The

Of gods seuerite.

The kinges of Babilon cruelly entreated the childzen of Israel, & afterwardes they them selues also wt their noble city wer destroied, euen as our Lozde thzeatned. *Esa.14. Ie.30.51.*

Heliodozus was greuously scourged, because he was willinge to conuey away the stuffe and goodes of widowes and peoples committed to the pzestes custody. *2.Mach.3.*

King Antiochus was smittē wyth so greuous a plage, that the wozmes scrauld oute of his wicked bodye: and his boast was greued with the smell and stinke of him. *2.Mach.9.*

Our Lozd being wzoth deliuered ỹ vngracious seruant, the which wold not fozgeue his fellow the. C. pence, to the saylers, vntill he had paid all ỹ was due vnto him. *Mat.18.*

Our Lozd commaunded the vnpzofitable seruaunt, that would not study to multiplye the Talent deliuered vnto him, to be depziued of that he had, & to be caste into vtter darknes. *Mat.25.*

That fraud and guile that Ananias cōmitted, his wife Saphira knowing *act.5.*

ing of the same, was sore punished.

Herode arayed with royall apparel set him in his seate, and made an ora-
Actes. 12. tiō vnto the people, the which lifting vp their voices, saide: It is the voyce of a God, and not of a man. And immediately the aungell of oure Lorde smote him, because he gaue not God the honoure, and he was eaten wyth wormes, and gaue vp the ghost.

Of the anger and fury of God.

De ciuitate dei. Lib. 15 Capitu. 25.

NOte and take hede, that ỹ anger of God, after ỹ mind of S. Augustine, is not the perturbation or motyon of his minde, but his iudgement, by the whiche, paine is appoynted to synne, his cogytatyon and recogytation of thynges mutable, is hys immutable reason and iudgemente. For GOD dothe not so repente hym of hys dede as the yrefull manne dothe, whose sentence of all thinges is as fixed and sted-

stedfast, as his prescience & foreknowledge is certaine. But if Scrypture vse no such wordes, yet it doth not insinuate it selfe familiarly to all kynde of menne, vnto whome, he woulde it shoulde be knowen, and that to feare the proud, sturre vp the negligente, exercise those that inquire and seeke, and nourishe those that vnderstande, the whiche thinge he woulde not do, if hys wyll were not fyxste to bowe and incline him self, and as it were to descend and come down to those whiche are weake and feble.

Our Lord was angry with Moses that so oftentimes he refused to take vpon him the gouernaunce and leading of the people, God commanding the same. *Exo.4.*

Our Lord was angry with the Egiptians that kepte, and afflicted hys people, and woulde haue persecuted them goynge theyr wayes. Then it followeth. Thou haste sente thy anger. *Exo.15.*

Moses prayed vnto oure Lord, saying: why doth thy wrath O lord ware yote *Exo.32.*

hote against thy people: For the calfe made of molten metal, to the whyche they offered burnt offeringes.

By the occasion of Corah, sedition and his companions, Moses and Aaron said vnto our Lord. O most mighty God of the spirites, if one man hath sinned, wilt thou be wroth and angri with all the multitude. Nume. 16.

The people both sittinge and wepinge were muche desirous of flesshe. Then it followeth. The fury of oure Lorde was prouoked vnto wrath exceadinglye. Nume. 11.

Al the multitude of the children of Israell murmured against our Lord, Moses, and Aaron, sayinge: ye haue killed the people of our Lorde. Then there folowеth. There is wrath gone oute from oure Lorde, and the plage wareth fearce and cruell. Nume. 16.

The people beganne to commytte whoredome with the Doughters of Moab. It followeth. And oure Lorde beynge angry, said vnto Moses. Take al the heads of the people, and hange them. Nume. 25.

Because

Of gods anger.

Because of Moses vnbeleefe & doutfulnesse at the water of stryfe. Oure Lorde was wrothe with him, as it is wrytten. Our Lord was angry with me Moses for your sakes, and said vnto me. Thou shalt not go in thither, ỹ is, into the land of promise. Numc. 20. Deu. 1.

Beware said Moses that your hart be not deceiued, and that ye turne not aside from God, and serue straunge Gods, and worship them. And then oure Lorde beyng wroth, shut vp the heauen. Deu. 11.

The children of Israel haue transgressed the couenaunte, and haue vsurped the excommunicate thynges. There followeth. And the wrathe of our Lord waxed hot against the children of Israel for the sinne of Achan. Iosu. 7.

Our Lord was greued and angrye with Osa, and smote hym, because he touched the arke. 1. para. 13.

Our Lord was wroth with Salomon, because his minde was tourned from our Lord. 3. reg. 11.

The fury of our Lord was against Israel, and he deliuered them into the 4. reg. 13.

handes

handes of Hazael kinge of Syria, because of their Idolatry, for they worshipped the calues ỹ Jeroboas made.

Our Lord was wroth againste Israell, and he moued Dauid agaynste them, in that he saide to Joab, go and nombre Israel and Juda. 2. reg. 24

After Idolatry, witchcraft, enchãtmentes, and other diuers synnes and wickednesse, the Children of Israell prouoked oure Lorde. And our Lorde was exceading wroth and angri with Israell, and putte them oute of hys syghte. 4. reg. 17

The Prophet Jehu sayde vnto Josaphat the kynge of Juda, that came to battaile with Achab the king of Israell. Thou helpest the vngodly, and dost loue those that hate oure Lorde. Therfore yre and wrath come vppon thee from oure Lorde. Neuertheless there are some good actes founde in thee. 2. Para. 19

Joas the kinge of Juda & his rulers serued groues and Idols, & then came the wrath of God vpon Juda for this their trespasses sake. 2. para. 24.

Ama-

Of gods anger.

Amasias kinge of Juda ouercame in battayle throughe the healpe of GOD, the Edomites, and broughte theyr goodes awaye, and bowed hym selfe before them, wherefore oure LORDE was angrye and wrothe with him. 2. para. 25

Hezechias did not again vnto God according to the benefites that he had shewed him: for hys harte arose, and there came wrath vpon him, and vpon Jerusalem. 2. para. 32

Josias king of Juda, when he had hard that was wrytten in the boke of the lawe, sayde: great is the fury and anger of our LORDE that is fallen vppon vs, because your fathers haue not kepte the woordes of oure Lorde. 2. para. 34.

They did eat, and wer filled, and became fat, and liued in wealth thorow thy great goodnesse: and they prouoked the to anger. Esd. 2. 9

And Artarerzes, the gentle commãded that all thinges shoulde be done to the mooste highest, after the lawe of God. Least his anger arise against 1. Esdras. 7

the

the realme, and against the king, and his children.

Our Lord said to Eliphas the Themanite. I am angrye and displeased with thee, and thy two frendes, for ye haue not spoken before me the thing that is right. *Iob. 42.*

Thus it is wrytten of Babilone, behold she shalbe the least set by among the nations: voyde, wasted, and dried vp, no man shalbe able to dwel there, for the fear and anger of oure Lorde, but she shalbe whole desolate. *Iere. 50.*

When Machabeus had gathered a multitude together, he was to mighty for the heathen: for the wrathe of our Lord was turned into mercy. *2. Mach. 8.*

And it is written in the parable of the vngratious seruaunt that would not haue compassiō on his fellow, his Lord was wroth, and deliuered hym to the taylers. *Mat. 18.*

Also it is wryttē against those that excused them selues that they coulde not come to supper. Then was the good man of the house displeased, and said vnto his seruaunt. &c. *Luc. 14.*

He

Of gods anger.

He that beleueth on the sone hath euerlastinge life: he that beleueth not the sone, shall not se life, but the wrathe and anger of God abideth on him. *Iohn. 3.*

The trew anger that shalbe shewed at the day of iudgement is greatly to be feared. Of the which it is wrytten in the reuelation of Sainte Jhon. Kinges of thearth, & the great men. &c shall say to the hils and rockes, fal on vs, & hide vs from the presence of him that sitteth on the seate, and from the wrathe of the lambe. *Apoca. 6.*

¶ That God dothe more regard the intent of the doer, then the worke it selfe.

¶ The. xii. Chapter.

CAine brought of the fruite of the ground an oblation vnto our Lorde. Abel also brought of the firstlinges of his shepe. Then folowth. Our Lord had respect vnto Abel, *Gen. 4.*

and to hys oblation, but vnto Caine and to his offering, he had no respect.

Gen. 8. After that promys was made to Abraham that he should haue a child by Sara, he laughed, and so did Sara, whose laughing our Lord reproued, but not Abrahams.

Exo. 6. We rede that when Moses & Aaron shewed wonders before Pharao, that Pharaos wise men and enchaunters dyd in like maner with their sorcerye.

Nume. 16. Chore and his companye had euen suche censers as Aaron had, and perchaunce of as good metall or rather better: and yet god did not equally accept their censing.

1. regu. 6. The Bethsames lifted vp their eyes, and spyed the Arke and reioyced, and offered a burnt offering vnto our Lord. And although they semed to do a good worke, yet oure Lorde plaged them with a greate plague, because they had seene the Arke, the whiche they should not haue seene.

1. regu. 19. When Saul was amonge the prophetes, he strypte of hys clothes, and began

began to prophecye, but it auayled him but lyttle.

Oza putte foozthe hys hande to houlde the Arke that it shoulde not faull, and oure Lozde smote him incontynently, and there he dyed. 1. para. 13.

Notwythstandynge it is a verye good thinge to offre incence vnto our Lozde, yet it pertayneth notte to euery man to doe the same. Foz Ozias the kynge of Juda was smytten with ỹ leper, because he would burne insence vppon the aulter of insence. 2. para. 16.

Oure LORDE dothe repzoue by hys Pzophete Esay the oblations that he hym selfe dyd institute to be offerde, and that, because of the wickednesse of those that offerde. Why offer ye so manye sacryfyces vnto me, sayeth our Lozd? Then there foloweth. Your handes are full of bloude. Esa. 1.

Oure Lozde prefero the offering of the widdowe which cast two mites in to the treasury, aboue the offeringes of the riche menne. Luke. 21.

Herode desired very greatlye to see Jesus. And when he saw him he was

Luke. 23. exceading glad, but yet he gate no profit therby, thoccasion and cause where of was nother pitye nor charitye, but curiosity and vanity.

¶ That God at times doth tempt and proue man.

The. xiii. chapter.

Gen. 22. GOD did proue Abraham, and said vnto him. Take thi sonne, &c.

Exo. 16. Our Lord saide vnto Moses: behold, I will raine breade from heauen to you, and the people shal go out and gather. There folowyth, that I may proue them, whether they wyl walk in my law or no.

Exo. 20. And whan oure LORDE spake wyth Moses, all the people hard their voyces, and the sounde of the trompe, and sawe the Lampes, the Lyghtninge and the mountaine smokinge. And beinge afraid they said vnto Moses,

ses. Talk thou with vs. &c. Moses said feare not for GOD is come to proue you, and that his feare may be in you that ye sinne not.

Oure LORDE dyd not put all the people cleane away from the land of promission, that through them, Israel might proue whether they wold kepe his commaundementes. *Iudi. 2.*

Our Lord lefte Ezechias to be proued, that all suche thinges as was in hys heart and minde, at the comming of the king of Babilons messengers, might be knowen. *4. reg. 20.*

It is written, that God, after that Toby was made blinde, suffered that temptation to happen vnto him, that they whiche came after myghte haue an example of his pacience, *Tobi. 2.*

Judith speakinge of the children of Israell, the whyche Holofernes thoughte to destroye, sayd, that they shuld call to remembraunce, how theyr fathers in times paste were tempted, that they in like mãner might be proued, whether they worshypped theyr God a right or no. *Iudi. 8.*

Iob. 23. Iob for the great tribulations that he suffred, said of him selfe. He hathe proued and tride me, as the golde in the fyre.

Dauid desyred of our Lorde, saynge: Eramen me D Lord, and proue
psal. 25. me. D Lord thou hast proued me. &c.
psal. 138.

Our Lord Jesus walkynge on the sea, commaunded Peter to come vnto him. But when he saw a myghty
Mat. 14. winde, he was afraid.

Oure Lorde saide vnto Phillippe,
Iohn. 6. whence shall we by bread, that these maye eate. Thys he sayde to proue hym.

Peter said: maruail not that ye are
1. pet. 4. proued as golde by fire, which thyng is to try you.

¶ That man should not tempt God.

¶ The. xiiii. Chapter.

Gen. 12, 20. ABraham going towards Egipt did wisely that he confessed not that Sara was his wife, for if he

if he had so said, he might haue brought both him self, and her into daunger.

And Isaac did in like manner: For if he had done so, he in a manner, as saithe s. Augustine, had tempted oure Lord. Gen. 26.

The childzen of Israel tẽpted oure Lord very often in wildernes. Numc. 14.

When the childzen of Israell were ouerthrowne in battaile by the Philistines, they brought the Arke of our Lord with them into the battail, & it was taken, and they were smitten with a great plage. 1. regu. 4.

Dauid knewe that he was anoynted kinge, and that he shoulde raigne after Saul, as Samuel had promised and yet he wold not put him self in any ieopardy, but did to kepe him selfe that he might possible. 1. reg. 22. 23

When ỹ an horrible great fishe inuaded Toby, he taried not that thangel shuld deliuer him, ỹ which thyng he might easely & quickly haue done: but he toke the fishe by the gil, & drue him to the dry land. Tob. 6.

Man shuld not tempt God.

Iudi. 8. Ozias had promised and appoynted with the people, that he, if there came no healpe after fiue daies were paste, would geue vp them selues and the city to Holofernes. Judith said vnto the elders of the city, what are ye, that ye do tempt our Lord: Thys deuice or woordes optaineth no mercye.

Our Lorde was tempted by the deuil, that he shuld cast hym self downe headlyng from the pinacle of the temple. But he saide to him: Thou shalt not tempt the LORDE thy God. For he mighte haue descended other waies.

Mat. 4. Luke. 4.

The Pharises wyllynge to tangle Jesus in his woordes, caused to be demaunded of him, whether it wer lawful to geue Cesar tribute or no. Jesus perceiuinge their wickednesse, saide: why tempt ye me, ye hipocrites.

Mat. 22.

When he had caste out the Deuel, the dombe spake, certaine there were that tẽpted him, and requyred of hym a signe from heauen.

Luke. 11.

Peter

Man shuld not tempt God.

Peter rebuking Saphira Ananias wife verye sharplye, saide, wherefore haue ye conspired together, to lie and to tempt the holy ghoste. *Act. 5.*

Paule in that thinge, that by humaine industrye he could do him self, loked for no miracle or healpe. And therfore whan the Jewes laid watch for him at Damasco, he caused hym selfe to be let downe through the wal in a basket. *Act. 9.*

And whan they hadde hym bounde with thonges, and that the Tribune would haue punished Paule, he saide that he was a Citezen of Rome. And againe he saide that he was a Phartsey, and that to make dissention amonge the Jewes. And whan he had an vnrighteous iudge, he appealed vnto Cesar. *Act. 22.* *Act. 23.* *Act. 25.*

Of vowes. Ca. xv.

Jacob goinge vnto his vncle Labans house, after the vision that was shewed him, vowed a vow, saying. If God will be with me. &c. *Gen. 18.*

King Arad the Cananite fought againste Israell, and hauing the vpper hand *Nume. 21.*

hand and victory ouer them. He toke some of them prisonners. But Israel vowed a vow vnto our Lord, and afterwardes ouercame them.

Iudi. 11. Iepte foughte against the chyldren of Ammon, vowed a vowe vnto oure Lord, sayinge. If thou wilte delyuer the chyldren of Amon into my handes. &c.

1. regu. 1. Anna praide vnto oure lorde, and sore weping vowed a vow, and saide O lorde of hostes, if thou wylte geue me a man childe, I wyl geue him vnto our lord.

2. regu. 15 Absalon willing to rebel agaynst his father king Dauid, said vnto him I wil go nowe to Hebron, and paye my vowe whiche I haue vowed vnto oure lorde. For thy seruaunt vowed a vow, when he was in Gesur, in the lande of Syria, saying: If oure lorde shall bryngе me again to Ierusalem, I wil do sacrifice vnto our lord.

2. Para. 15. Asa the kinge of Juda offered vp those thinges in the house of our lord that his father had vowed and dedy-

cated

cated vnto our Lord, euen siluer, gold and diuers other vessel.

And the people reioysed when they were so willinge to make theyr vowes, for wyth all theyr heartes they offered theyr goodes vnto our Lorde. And Dauid the kinge reioysed wyth great gladnesse. 1 para. 19.

And the children of Israel and Juda brought in and offred their tithes, which they had vowed and consecrated vnto our Lord. 2. para. 31.

King Artarerxes commaunded Esdras and the people, that they shoulde bringe giftes vnto our Lorde God of Israel, the which they had vowed and promised our Lord. 1. Esd. 7.

All the people after the victorye, came to Jerusalem to praise and geue thankes vnto our Lord, and they all offered burnt offeringes, their vowes and promises. Iudi. 16.

The men that were in the shyppe where Jonas the Prophet was, feared exceadingly, doing sacrifices, and making vowes vnto our Lord. Ionas. 1.

2. Mach. 3. Heliodorus purposing to spoile the tresuary, and violently to take awaye such thinges as were laide there to be kepte, was be the diuine power greuously scourged, & afterwardes made whole through the prayer of Onyas, he offred vnto god, made great vowes, and so returned to the kyng again.

2. Mach. 9. After that our Lorde had, smytten Antiochus wyth a greuous plagus which no man could heale, he promised the Iewes to garnysh the temple, with great gyftes.

Luke. 1. It semeth that the blessed virgin made a vowe of her virginite, forasmuche as she sayd. How shall this be, seyng I knowe not a man.

Act. 23. Those Iewes made a cruell and a wycked vowe, that commynge to the hie rulers sayd: we with deuocio haue made a vow, that we wyl nether eate nor drincke, nor tast any thing tyl we haue kylled Paule.

¶ Of Prayer. Ca. xvi.

Gen. 18. Abraham most humbly, discretelye, constantly and mekely dyd pray

praye oure Lorde, to spare the Sodomites.

At some tyme we must praye oure Lorde for such thinges, as he hath purposed to doe. As Isaac made intercession vnto our Lorde for his wife, because she was barren. And yet oure Lorde purposed that she should conceaue and bring forth chyldren. *Gen.25.*

It is greatlye to be thought vpon. How thankeful, how lowly, and how importune that Jacobbe was in hys prayer, saying, Lord I am not worthy of the least of all thy mercies. And afterwardes how he sequestrated himselfe from his wiues and all his familye, and remayned there alone in the nyghte. *Gen.32.*

Moyses prayde our Lorde oftentymes, that he would remoue the plagues from Egipt, and was heard, not withstãding that the people wer euil. *Exo.7.8. 9.10.*

Moyses in the warre that the chyldren of Israel made against Amelech, dydde more by prayer, than Josua by fyghtynge. *Exo.17.*

The onelye prayer of the mynde doth

doth cry and ascende vnto God, as it
Exo. 14. well appeareth when our LORD
saide vnto Moses that spake nothyng
vnto him, wherefore cryest thou vnto
me.

After the adoration made vnto the
Exo. 32. caulfe. Oure Lorde as it appeared,
would haue vtterly destroied the peo-
ple, but Moses by reason of instante
prayer abtained theyr pardone. But
yet note, the manner of hys praying,
ether (quoth he) forgeue them theyr
sinne: or wipe me out of thy booke.

After Moses intercession and prai-
Nume. 11. er, the fyre that had deuoured the ho-
stes of the murmurers, and those that
were heauy and sory of theyr labour,
quenched.

Oure Lorde beinge euen wroth a-
gainst the people that demaũded flesh
Nume. 11. in wyldernesse, graunted them theyr
petition, whereby it appeareth, that
the ertudicion and hearinge of mans
prayer, is not alwais a sign of deuine
and godly dilection.

Mary by the intercession and pray-
Nume. 12 er of Moses was healed of her lepros

The

Of Prayer.

The people beynge sore afflycted wyth firy serpentes, said vnto Moses. Pray for vs, and he made intercession for the people. Numc. 21

Anna being troubled in her minde prayed vnto oure Lorde, and wepte sore, and bowed a bowe, she spake in her hart, and her voyce was not hard at all. 1. regum. 1.

When the childzen of Israel should fighte againste the Philistines, they sayde to Samuel. It is necessary that thou pray and cry to our Lord for vs, that he may saue vs out of the hande of the Philistines. 1. regum. 7.

It pleased not God that the childzē of Israell shoulde require a kinge to raigne ouer them. And yet our Lorde saide vnto Samuell, heare the voyce of the people, in all that they say vnto thee. 1. regum. 8.

Samuell saide vnto the people, GOD forbid, that I should synne against our Lorde, and cease prayinge for you. 1. regu. 12.

Dauid saide, that he had founde in his hart, to pray to our Lord. 2. reg. 7.

Dauid

Dauid prayed and besoughte God
2.regu.12. for the childe, and fasted, and went in and lay vpon the earth. Thys was a very good mãner of praying, but Dauid was not then worthy to be hard.

Helias praying for raine, saide to
3.reg.13. his seruaunt, loke toward the seat, for from thence he trusted that some rainy cloude woulde arise, but vntill the seuẽth time nothing appeared, wherby the instancye and continuaunce of prayer is commended.

King Iosaphat smitten with feare,
2.para.20. gaue himself wholy to pray vnto our Lord. For he heard say, that a greate multitude of people was comming agaynst him.

Hezechias after he had hard ỹ king
4.reg.19 of Assiryans messengers vsed verye good counsel, when that he sent vnto Esay the Prophet, saying: make thy prayer for the remnaunt ỹ are found and left. And the kinge tourned hym to pray vnto our Lord. And note ther, how faithfully and how prudently he made his prayer.

Hezechias that he mighte praye the

moze

more attentiuely turned hys face to the walle, and prayde our lorde, saying, I beseche thee now O Lorde remembre howe I haue walked before thee in truth and with a perfyt heart, and haue done that whiche is good in thy sight and Hezechias wepte sore. iiii. reg. xx.

Manasse the kyng of Judas prayer was very humble, deuoute, and effectuus, as men may se in the later ende of the boke. ii. Pa. xxxiii

Who fasted and praide our Lord to haue a sure and a ryght waye, and it chaunsed prosperously. And whan he gaue the kynge drincke, he made hys prayers to God of heauen, and whan he should answere to those thynges that were askt hym, he prayde moste humbly. i. esd. 8. Nehe. 1.

When Tobi had heard his wiues euyl and naughtye cōmunication, he toke it heuely, and with teares began to make his prayer. Tob. 2. 3

When Sara the doughter of Raguell had heard the great reproche & rebuke of her mayden, she went into an hie chambre of her house, and tobi. 3.

tinuinge iii. dayes in prayer, she besought God with teares, ỳ she myght be deliuered from that rebuke.

Tob. vi. Raphael the aungel, that the deuyl might haue no power vpon Toby the yonger, warnd him, that when he had taken Sara to his wife, and was come into the chamber, that he should withhold him self from her thre dayes, and geue his diligence vnto nothynge but vnto prayer with her.

Iudi. 4. When the children of Israell heard of the power of Holofernes, they cried vnto our Lord. But Eliachim the hie priest put them in remembrance, how that Moses ouerthrew Amalech that trusted in his mighte and power, not with weapõs, but with holy prayers.

Iudit. 8. Judith did truste greatlye in other mennes prayers, and therefore she purposing to go to Holofernes, sayde vnto the elders, pray ye vnto god, that he will stablishe, and bring my counsel to good ende. And after followeth: Do ye nothing els but pray vnto our Lord for me.

Iudith. 13 In like manner. when she shoulde smite

smite of Holofernes heade, she made her prayer with teares standynge before the bed.

And when Esther should speake vnto kinge Ahasuerus, she saide to Mardocheus. Gather all the Jewes together that maye be founde, and faste ye and pray for me: but howe deuoutlye and howe humbly they praid, & howe Mardocheus praied for hym selfe and the people. It is wrytten in the. xiiii. Chapter of Esther. Esth. 4

The praier of Jeremy was of great reputation with God, when our Lord said vnto hi, pray not for this people. Ihere. xi.

Azarias standing in the mydst of the fornace, praid thus. Blessed art thou o Lord God of our fathers. Dani. 3.

Daniel for al king Darius acte and decre, left not of kneling downe vpon his knyes to pray vnto the Lorde lyke as hys manner was to do afore time, three times a daye. See now howe precious and howe profitable a thyng he estemed it to pray vnto our Lord. Dani. 6.

Daniel perceiuynge the tyme of the Captiuitye to be compleate, and

at an ende, prayde the more instantly for the people that were in captiuite. And note howe meekely and howe feruently he maketh his intercession and prayer.

Dani. 9.

When Susanna perceiued that she lacked all humaine ayde and counsel, she made her recourse to the helpe of prayer, and her prayer was heard.

Dani. 13.

Jonas prayed vnto our Lorde, out of the fyshes bellye, and sayde, in my trouble I called vnto our Lorde, and he heard me.

Ionas. 2.

The congregation were ready gathered to fight, to pray, & to make supplication vnto God for mercy & grace.

1. Mach. 3.

When that Judas Machabeus should geue battayle with Gorgias he made his praier and said, blessed be thou O sauiour of Israel. In other. ii. principal battaylles we rede not that he praied, The one was against king Antiochus, & then he wanne not but departed his wayes. The other was agaynst Bacchides & Alchimus, and then he was slayne in the battaille.

i. Mac. iiii.

i. mach. vi.

i. Mac. ix.

Jonathes perceiuing that al his co-

i. mach. xi.

pany,

ny, except a few, left him fightinge a-
gainst straungers, he rent his clothes,
and prayd, and afterwardes obtayned
the victory.

The Jewes beinge in tribulatyon,
prayed vnto our Lord. The prieſtes ha
uing on them their prieſtly ſtoles and
veſtimentes fel downe before the aul- ii. mac. iii.
tare and called vpon God, whych had
made a law concerning ſtuffe geuē to
kepe that it might be ſafely preſerued
for ſuch as deliuerd it to be kepte. And
al the wemen held vp their handes to
ward heauen and prayd.

Onias the hie prieſt prayd for Helio ii. mac. iii.
dorus that was greuouſly ſcourged by
God for ſpoiling of the temple, & oure
Lord reſtored him to life again.

Judas Machabeus & they that wer vō
him, prayd and beſought our Lorde to iii. Mac. vii.
deliuer thē from wicked Nicanor: and
though he wold not do it for their ſa-
kes, yet for the couenaunte y he made
with their fathers; and becauſe they
called vppon his holye and glorious
name.

The wycked Antiochus prayd vnto

our

2. Mach. 9. our Lord, of whome he should haue obtained no mercy.

2. Mach. 15. Nicanor and they that were with him, drue nie with shaumes & songes: but Judas and his company with prayer and calling vpon God. They buckled together, with their handes they smote, but with their hartes they prayed vnto our Lord, and slue no lesse then 35. thousand men: for thorow the present helpe of God, they were gloriously comforted.

Mat. 8. Luke. 5. Marke. 1. The Leper had a short, a profitable, and an humble maner of praying, the which knelinge before oure Lorde did worship him and saide, master, if thou wilt thou canst make me cleane.

Mat. 8. Luke. 7. The Centurion vsed as it wer by a certain insinuation, the like manner of prayer, when he saide: Master, my seruaunt lieth sicke of the palsy.

Ihon. 11. And also Martha and Mary for Lazarus that was dead and buried.

Luke. 10. Mat. 9. Our Lord at times will be prayed for that, that he purposeth to do, praye ye the Lord of the haruest to send forth labourers into his haruest.

Then

Then there followeth immediatelye. Calling together. &c.

And when the people were sente away, he wēt vp into a mountaine to pray alone. Wherby we are taughte, that when we intēd to pray, we shuld fle the company of man, lest we shuld be troubled. *Mat.14.*

Our Lord and sauiour in hys holye Gospels, hath taughte vs to praye by word of mouth, saying: Thus shall ye pray. Our father. &c. *Mat.6.*

Men oughte alwaies to praye, & not be weary. *Luke.18.*

Also our Lord hath animated vs to praye by his promise. Aske (saithe he) and ye shall haue. Item, what soeuer ye aske in my name, that wil I do. *Luke.11. Ihon.14.*

Ye hathe lykewise informed and taughte vs to praye by hys example. For he that might commaund, would pray. *Mat.14.*

And specially he did the same. for ỹ persecution of his Passion beynge at hand, he prayed, and warned other to pray, saying: watch and pray. *Mat.26.*

When Mary Magdalen obtaind forgeue-

forgeuenes of her sinnes of oure Lord
Luke.7. saying: Thy sinnes are forgeuen the, we rede not that she vsed anye loude prayer, but that she wept only, where by the efficacye of the inwarde desyre appeareth without any vocall or loud praier.

Our Lord doth induce vs to instant and cōtinual praier by therample of
Luke.11. one ỹ went to his frend at midnight.

And by therample of a widow, the
Luke.18. which desired wyth great importunity of the wicked iudge to auenge her.

And to instruct vs to pray with hu-
Luke.18. mility & without pride, or any auancement of our selues. Our Lorde inducith therample of the proud pharisy, and the lowly & humble Publicane.

After our lordes assention into hea-
Act.1. uen, the Disciples returned vnto Jerusalem, and they al continued with one accord in prayer and supplicati-on with the women and Mary.

Thapostles being minded and wil-
Act.1. linge to chuse one of the disciples in Judas place, apoynted two, Joseph, and Mathias, and when they praied,

they

they said: Thou Lord which knowest the hartes of al men, shew whether of these two thou hast chosen.

In the primatiue church, al faithful people continued in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers. Act. 2.

Peter & Jhon wet vp together into the temple at the ninth hour of praier. Act. 3.

And assone as the disciples had prayed, the place moued, where they were assembled together, and they were all filled with the holye ghoste, and they spake the word of God boldly. Act. 4.

The Jewes stoned Steuen, callinge on, & saying: lord Jesu receiue my spirite. And he kneled downe, and cryed with a loud voyce, saying: Lorde, laye not this sinne to their charge. Act. 7.

Peter and Jhon prayed for them of Samaria, ỹ they might receiue ỹ holy Ghost: then laide they their handes on them, & they receiued the holy Ghost. Act. 8.

Saul being prostrate vpon thearth, and profitably erecated & made blind, stode vp again, and comming into Damasco, and began to praye, and was Act. 9.

thre daies without meat or drinke.

Cornelius the Centurio was a deuout man, and one that feared GOD wal his houshold, which gaue muche
Act.10. almose: and prayed God alway: wher by he dispoied him selfe to approche and come to the faithe. And therfore it followeth. Thi praiers & thy almoses are come vp into remẽbrance before God.

Peter was kept in Herodes prison,
Act.12. but prayer was made without ceasing of the congregation vnto god for him.

When the holy ghost had said: sepe-
Act.13.14 rate me Barnabas and Saule, for the worke wherunto I haue called them. It followeth. And when they had fasted and prayed, and laid their handes on them, they let them goe. Agayne ther foloweth. That they did maruelous much good.

Peter went vp vnto the hiest part of
Act.10. the house to pray, about the vi. hour, that he being far from those that wer beneathe mighte praye the more deuoutly.

When Paule went to praye, he met a damsell possessed wyth a spyryte that pro-

prophesied, whome Paule deliuered, commaundinge the spirit in the name of Jesu Christ to come oute of her. Act. 16.

Paule departing from Achaia and his brethren, after a litle communication, and a fewe godly wordes, he kneled downe, and prayd with them al, and they al wept very sore. Act. 20.

When Paule had prayd in the temple, he was in a traunce, and sawe oure Lorde Jesus, sayinge vnto him. Make haste and get the quickly out of Jerusalem. Act. 22.

After that Paule had prayed, and had laide his handes on Publius father beinge sicke of a feuer, and of a bloudy flixe, he healed him. Act. 28.

Paule the Apostle, monished, that we should pray continually the which thing he him self did most diligently. For to the Romaines he saithe, wyth out ceasing I make mention of you in my prayers. These. 5. Rom. 1.

To praye is so difficyle and so hearde a thynge, that Paule saythe, that he is not sufficiente nor hable to do it. Rom. 8.

We

We knowe not that we praye as we
2.thes.3. should praye, and therfore Paule dothe
often and moste humbly desyre other
men to praye for him. Brethren (saithe
he) praye ye for vs.

Paule caused prayers to be made, to
auoid that was euil, and also to obtain
those thinges that are good: of ỹ firste
rom.15. he saith thus, I beseeche you brethren
that ye helpe me with your prayers,
that I may be deliuered from the vn-
faithful. And ỹ he beleued that he was
holpen by other mẽs praiers, he saith.

Our Lord hath deliuered vs from so
great dangers and perels. Of the se-
2.cor.1. cond, that he desired to obtaine good-
nesse by other mens prayers, he saith.
Praying for vs, that God maye open
vnto vs ỹ dore of vtteraunce, that we
may speake the mistery of Christ. And
Coloss.4. in a nother place he sayeth. Brethren
praye ye for vs, that the worde of God
2.thess.3. maye haue passage, and be glorifyed.

Paule prayed for other men, that
rom.1. he might be fruteful vnto them. Wyth
out ceasinge I make mention of you,
prayinge alwaies in my prayers, that

by

by some meane a prosperous iourney by the wil of God, might fortune me to come vnto you.

And to Timothe, without any ceasing or intermission, I make mencion of thee in my praiers night and daye, desiring to se thee. 2. timo. 1.

And also he prayeth for the Thessalonians, that God would call them to the way of health, sayinge: we pray alwaies for you, that our God wil make you worthy of this calling. 2. thes. 1.

And for the Philippians, that they may profit and encrese from that that is good to better, sayinge: And thys I pray: that your loue and charity may encrease more and more. Philip. 1.

And also that the Collossians might haue ỹ fulnesse of deuine knowledge, sayinge: we cease not to pray for you, and to desire, that ye mighte be fulfylled with the knowledge of his wyll. col. 1.

The Apostle S. James, saithe, that the praier which is made for corporall and bodely health, auaileth. The praier of faith shall saue the sycke. And also for eternal saluation, the whyche is Iaco. 5.

the

the very true health. Pray one for an other, that ye maye be saued, for the prayer of a ryghteous man auayleth muche.

¶ Of weping & wayling. ca. 17.

Gen.21. AGar going a great way of frō Ismaell wepte, nor she would not se the death of the chylde.

Gen.27. Esau cried oute greatly & bitterly, That Jacob had his fathers blessing.

Gen.23. And Abraham cam to mourn Sara his wife, and to wepe for her.

Gen.29. After that Jacob knew Rachel his kynswoman, he lyfted vp his voyce and wepte.

Gen.33. Esau toke his brother Jacob about the necke, kyssed him, and wepte.

Gen.37. Jacob rent his clothes, and putting on a shyrte of heare, sorowed for hys sonne a longe season.

Ge.43. Josephes herte did melte vpon his brother Beniamin, & the teares brast out of his eyes, and he entred into his chambre, and wept.

Gen.45. 49.50. Joseph lifted vp his voice & wept, saying vnto hys brethren I am Joseph. And he wept vpō his deed father. And

agayne he wepte, when his brethren prated him to forgeue & forget the tres-pace that they haue don against him.

The rascall people that was come out of Egipt, fel a lusting of flesh, & sit-ting down wept, and said. Who shall geue vs flesshe to eate? *Nume. 11.*

The whole multitude cryed oute, murmured and sayd. Would god that we had died in the land of Egipt. *Nume. 14.*

When all the multitude sawe that Aaron was dead, they mourned and wept for him. xxx. daies. *Nume. 20.*

The children of Israell wepte for Moses xxx. daies. *Deu. 34.*

The aungel of our Lord came vnto the place of those that wept, and caste all such benefites as our lord had don vnto ỹ children of Israel in their teth, & likewise the trespasses ỹ they had cō mited, thē the people cried out & wept *Iudi. 2.*

When the children of Israel should fight againste the Beniamytes, they wept before our Lord. *Iudi. xx.*

And after that they had obtaind the victory, they wepte and bewayled the destruction of their brethren. *Iudi. 21.*

Whē Noemi & his doughter in law *Ruth. 1.*

should depart, they began to wepe.

Anna prayed vnto oure Lorde, and
1. regum. 1. wept very sore.

After that the people harde ỹ Jabes
1. regu. 11. should be beseged, they wept euen verye sore.

Samuel mourned Saul, and wept,
1. regu. 15. because our Lorde repented him, that he had made Saule king.

Jonathas and Dauid kissed ether o-
1. reg. 20. ther and wept together.

Saul hering Dauids voyce that had
1. reg. 24. spard him, lifted vp his voyce, & wept.

When Dauid sawe that Sicelag
1. reg. 30. was burnt, and that the men wer take prisonners, and caried away. Ye and the people that were with him wept, vntil they coulde wepe no more.

Dauid mourned and wept for Saul
2. reg. 1. and Jonathas, and for the other that were slaine.

Dauid and all the people did mourn
2. reg. 3 and wepe for Abner, whom Joab murdred.

Dauid would not wepe for his lit-
2. reg. 12. tle sonne that was deade, and yet he wept for him when he was sicke.

Not-

Notwithstãding Absolõ shewed himself very naughtes & wicked towards his father, yet his father king Dauid bewayled his death most pyttefully. 2. regu. 18.

Elizeus seing Azael before him, begã to wepe, for ỹ euyl ỹ he, being king of Siria, shuld do to the childrẽ of Israel. 4. regu. 8.

Ezechias wepte very sore, praying our lorde for the death the whiche he verely estemed to be at hande. 4. reg. 20.

When Josias the king of Juda herd the thretnyngs for sinne writtẽ in the boke of the law of god, he rent his clothes, & wept, & greatli pleased our lord 4. regu. 22.

When the temple was reedified be those that came frõ Babilone, a man could not know or discerne the ioyful voyce or sound of those ỹ were mery & glad frõ the noyse of weping amonge the people. 1. Esd. 3.

When that Esdras prayed & wept for the cõmirtion of the Jewes & the gentiles, a greate numbre of men and women beinge gathered together resorted vnto him, & wept very sore. 1. Esd. 9.

When Nehemia heard of the miserable estate and condition of the cytie 2. Esd. 1.

of Jerusalem, he wept & mourned certaine daies & fasted, and prayed before the face of god of heauen.

Toby did eat his meat with mourning & kare: for he had the dead coars of hys neyghboure in hys house, the whiche he would bury in the night. Tobi.2.

And when Toby had heard the iniurius wordes of his wyfe, he sighed and with teares began to make his prayer. Tobi.3.

After that Sara Raguels doughter had heard her maydes contemelius & greuous words, she prayd & besought god with teares, that he would delyuer her from that rebuke. Tobi.3.

When yonge Tobi was departed & gone frō his parentes: his mother began to wepe, & sayd: The staffe of our age, haste thou taken and sent awaye from vs. Tob.5.

When Gabelus came into Raguels house, and saw yonge Toby sitting at the table. He wept, and blessed him. Tobi.9.

Blinde Toby arose, & ran to mete his sonne returning homewards. He receaued him, & he and his wife kissed hym, Tobi.11

him, & they began to wepe for ioye.

And whē Achior had plainly declared all ỳ Holoferues had sayd, all the people with a cōmen lamētaciō pourd out their prayers together vnto ours Lorde. And afterward the whole congregacion with great murning & weping made their prayers together all the night longe, saying we haue sinde with our fathers. *Iudi.6.*

Judith stode before Holofernes bed, making her prayers with teares, that god wolde vouchesafe to make perfect the thinge that in her thought she had deuised. *Iudi.13.*

When Mardocheus had herd of the wicked and vniust sentence that was geuen agaynst the Jewes, he rent his clothes, & besprincled hys head with ashes, and put on sakcloth, & with loud and lamentable cryinge declared the bitternes, & sorowfulnes of his mynd. And in al landes & countries, as farre as the kynges cruell worde and commaūdement extended, ther was great lamentation amonge the Jewes, fastynge weping and mourning. *Esth.4.*

Esth.6. After that Haman saw that Mardocheus was so magnified and honored he gat him home in all the haste mournynge and bareheaded.

Iob.30. Holy Job wept & lamẽted his owne miseries, saying: my harp is turnd to sorow, & my pipe to wepinge, whose vehement weping & sorow dothe appere by his wordes before spoken. My face is swoln with weping, & my eies ar ỹ shadow of death: he also lamẽted & wept for other mẽs sorowes, & trouble. I wept (sayth Job) with him that was in trouble, & my soule had compassion vpon the poore.

Iob.16.

Iob.30.

psal.6. Kinge Dauid the prophete, had a bathe euen of his owne teares. I wyl wash my bed euery night, & water my couche with my teares.

His teares wer vnto Dauid as meat & drinke. My teares haue bẽ my meat, day & night. Thou shalt geue vs plenteousnes of teares to drincke. And in a nother place. He sayth, I myngled my drincke with weping.

psal.41.
psal.69.
psal.101.

And Dauid remembring his owne lyfe did wepe. O God I haue opened my lyfe vnto the, and thou hast set my

psal.55.

teares in thy sight.

And hauing heauen in remembrãce he saide. By the waters of Babylon, we sate downe and wept. *Psal.136.*

And in his prayer to our Lorde: he saith. Heare my prayer O Lord, and with thine eares receiue my teares. *Psal.38.* *Psal.94.* And in a nother place: let vs wepe before the Lord our maker.

Esaias perceiuing the destructyon of his people, said. Get ye hence from me, for I wil weepe and make bytter lamentation. Nor go not about to cõforte me vppon the destructyon of the daughter of my people. *Esa.22.*

Jeremy said. Be obedient, geue ear take not disdaine at it. For it is the Lorde him selfe that speaketh. Then there followeth. But if ye wyll not heare me that geue you secreat warnyng, I wil mourne from my whole hart for your pride and stubbernes. Piteously wil I wepe, and the teares shal gushe oute of mine eies, for the lords flock shalbe caried away captiue *Ierem.13.*

The copyous complainte and bewailing that is in Jeremy, are signes *Ierem.9.*

and arguments of many teares: who wil geue my hed water inoughe, and a wel of teares for mine eyes, that I may wepe night and day for ỹ slaughter of my people.

Ierem. 6.

And the manifold lamentatiõs, therfore I do wepe, and mine eyes gushe out of water. Then foloweth, for my sorow is very great, and my harte is heauy.

Thre. 1.

And the clamerous and loude sobbinges. Mine eies runne and can not cease. Mine eies breake myne heart, tourne not thy face from my syghing and cryinge.

Thre. 3.

And for the falling and losse of eies Mine eies, saith Ieremy begin to fail me, thorow wepinge: and my bodye and bowels are disquieted.

Thre. 2.

I Daniel mourned for the space of iii. wekes, so that I had no lust to eat bread, as for fleth and wine, ther cam none within my mouth.

Dani. 9.

When that Susannes frendes saw that the prestes would bear witnesse against her, thei wept and she loking vp toward heauen wept, for her hart

Dani. 13.

had

had a sure trust in the Lord.

After that Antiochus had caused a great murther of men in Jerusalem, there arose a greate heauinesse in all the lande of Israel. The maried men mourned, and the Bride and Bryde-grome lamented. 1. Mach. 1.

Israel made great lamentation for the death of Mathathias. 1. Mach. 2.

Al the people of Israel made greate lamentation for the deathe of Judas Machabeus: and mourned long, saying. Alas how was this worthy slain which deliuered the people of Israel. 1. Mach. 9.

After that Jonathas, his ii. sonnes, and a 1000. other men, the whyche he had of Tryphon, were slaine, Israell bewailed Jonathas, and theym that were with him, right sore. 1. Mach. 12.

Antiochus was sory in his mind for thuniust death of Onias, and moued w pity wept, remembring hie sobernes & manerly behauiour, & modesty. 2 Mach. 4.

After that Herode had caused al the childzen ỳ wer ii. yere old to be slain, then was fulfilled that, whiche was spoken by ỳ prophet Jere. In Rama Mat. 2.

was ther a voyce hard, lamentatyon,
Ierc.31. wepyng and great mourning.

The father of the childe that was
lunatike cried wyth teares, sayinge:
Mar.9. Lorde I beleue, healpe thou mine vn-
belefe.

We read that Mary Magdalē wept
Luke.7. thre diuers times. Fyrst, at our Lor-
des fete for her sinnes. Secondarilye,
for the death of her brother. And third
Ihon.20.11 ly for the Lordes passion.

We finde that our Sauioure wept
thrise. Firste vpon Lazarus, whom he
Ihon.11. reuiued againe. Secondarily, vppon
Jerusalem, the which he knew should
Luke.19. be destroied for sinne. And thirdly vp
on the crosse, when he offred him self
as a sacrifyce for the synnes of the
Heb.5. worlde. As Paule sayeth. Offeryng
vp prayers wyth stronge crying and
teares.

After that Peter had denied his ma
Luke.22. ster thrise, he went out and wept bit-
terly. But note that Lucas premyt-
ted, saying. Oure Lord loked vppon
Peter.

A great company of people, & wo-
men

men folowed him vnto the crosse, whi che bewailed and lamented him Luke. 23.

Paule the Apostle did serue ỹ lord with teares, for when he bad his bre- thren fare wel, he said. Ye knowe af- ter what manner I haue bene wyth you at all seasons, seruing the Lorde with all humilitye and wyth manye teares. Act. 20.

Also he monished his neyghboures with teares, and prouoked theym to weepe, sayinge. By the space of three yeares I ceased not to warne euerye one of you night and day wyth many teares. Then followeth. They wept very sore. Act. 20.

Also Paul wrote his Epistles with teares. Out of great affliction and an guish of heart I wrote vnto you with manye teares. And manye walcke, of whome I haue told you often, & now tel you wepinge. 2. Cor. 2. Philip. 3.

And to the Romaynes he saith: the spirite maketh intercession for vs with groninges whiche cannot be expres- sed. Such groninges are not wont to be without weping. Rom. 8.

When

When Peter was come to Joppa,
Act. 9. al the widowes stode roũd about him
weping, and shewing the coates and
garments which Dorcas made, while
she was with them.

¶ Of swearing. ca. xviii.

Abimelech spake vnto Abraham,
Gen. 21. sayinge. God is with thee in all
that thou doste. And therefore
sweare vnto me. And Abraham sayd,
I will sweare.

Gen. 31. Jacob and Laban made a couenãt
and Jacob sware by the feare of his
father Isaac.

Moses was content and sware that
Exo. 2. he wold dwell with Jetro, & take hys
doughter Zephora to his wife.

1. regu. 20. Jonathas made a couenaunt wyth
Dauid in the Lord, & they sware both.

Dauid hearinge of the hardnesse of
2. regu. 25. Nabal, sayde: So GOD do vnto the
ennemyes of Dauid: If I liue of all
that pertaineth to him, by the dawning of the dai, any thing that pisseth
against the wall.

2. regu. 19. Dauid mourning for the deathe of
his sonne Salomon, Joab saide vnto
him

him: Arise and come out, and speake kindelye vnto thy Seruauntes, for I sweare by the Lord. Except thou com out, ther wil not tarye one man with thee this night.

Dauid sware vnto Bethsabe Salomons mother, that Salomon shoulde raigne after him. 3 regu. 1.

After that king Salomon had hard his mothers peticyon for Adonia, he sware by the lord, saying, God do so & so to me, if Adonia hathe not spoken this word against his owne life. 3. regu. 2.

Helias the Thesbite saide vnto Achab the king of Israell. As truely as the Lord God of Israel liueth, before whome I stand, there shalbe neyther dew nor rain these yeares, but accordyng to my worde. 3. reg. 17.

Benadab king of Siria disdaining at Achabs aunswer, saide: Thus and thus do the Gods to me, if the duste of Samaria be inough for al the people that folow me. 3. reg. 20.

Wicked Iesabel that slewe Helias the Prophet, made the like oth. 3. reg. 19.

Helias said vnto Helizeus, tary here

for

for our Lord hath sent me to Bethel.
4. regu. 2. He saide. As surelye as the Lorde lyueth, and as thy soule liueth, I wyll not leaue thee.

Nabuchodonozor swore by hys
Judi. 1. throne, that he wold be auenged.

King Antiochus the sonne of Anti-
1. Mach. 6. ochus, sente vnto the Jewes to make peace. And made an othe vnto them, and afterwardes brake it againe immediately.

Herode the Tetrarch sware vnto
Mar. 6. Herodias doughter, whatsoeuer thou wilt aske, I wil geue it thee, euen vnto thone half of my kingdome.

Peter to those that said vnto hym,
Mat. 26. And surely thou art euen one of them for thy speache bewrayeth the, began to curse and to sweare, that he knew not the man.

We read that Paule in hys Epy-
Philip. 1. stles dyd oftentimes sweare: Thus
Rom 1. he saythe. GOD the father of oure
2. Cor. 1. LORDE Jesu Christ doth know that I lye not. And againe: Beholde before God I lie not. God is my witnes, whom I serue. I cal God for a record vnto my soule.

Of the Sabboth day.

¶ Of the obseruation and keping of the Sabboth day.

Capit. xix.

THe obseruation of the Sabboth had his originall beginning of that, that is saide and wrytten in Genesis. God blesseth the seuenth daye, and sanctified it, because that in it, he reasted from al his worke. *Gen. 2.*

And the childzen of Israel gathered in the wylderneſſe on the. vi. daye a double quantitye of Manna. Because that on the Sabboth they should reast from all worke. *Exo. 16.*

And amonge all the ten commaundementes, there is only a reason geuen of thobseruayion of the Sabboth, because that amonge carnall men, it semed to haue lytle reason. And thys precept is very often times founde in the law, to thintent that man should diligentlye obserue and keepe it, and laboure to get and obtayne the true reast. *Exo. 20.*

And on the Sabboth day ther wer offred two lambes, and vppon other *Nume. 28.*

daies

daies but one except in solempne feastes & kalendes. And that, to declare, y in festiual daies men shuld honor god more reuerently and aboundauntlye then other daies.

Numer. 15. The man that was take gathering of stickes vpon the Saboth day, was by Goddes commaundemente stoned with stones of all the people.

2. Esd. 13. Nehemias saw some treading wine presses, and bringing of burthens to be solde vpon the Saboth day, and he rebuked them as breakers of the Sabothe.

1. mach. 2. The gentiles which held with Antiochus appoynted to fighte vpon the Sabboth daies against certen Jewes that were fled out of Jewry, but they casted not one stone at the, nor made faste theyr preuy places: but said, we will die all in oure innocencye. But yet it is to be obserued and noted, that notwythstandynge that in thys thing they shewed a Deuotyon towardes Goddes commaundemente, yet inas much as they perceiued afterwardes that therby Gods people myghte

by

be scattered and loste, they toke better counsel: sayinge. What soeuer he be that cometh to make battell wyth vs vpon the saboth day, we wil fight against him, for why to fighte for the defece of mans life, or for the lawe of God, is no seruile worke or labour.

Judas Machabeus & his companye fought against Nicanor & his hoste, & slue 5000. men, & put the rest to flits. But yet they followed not the chase, because it was ỹ day before ỹ saboth. 1. mach. 7.

Nicanor thought withal his power to strike a field vpon a Sabboth day. Neuertheless the Jewes that were compelled to go with him, said: O do not so cruelly and vnkindlye, but halow the Saboth daye. 2. mach. 15.

The Pharisies saide vnto the Disciples that did plucke and eat ỹ eares of corne, ye do that which is not lawfull to do vpon the Sabboth day. But the Lorde saide vnto them, haue ye not read what Dauid did. &c. Then followeth. The sonne of manne is also LORDE euen of the Sabbothe daye. mat. 12. 1. regu. 21.

We

We do read that oure sauioure dyd many miracles vppon the Sabbothe day, as it is manifest throwow oute all the Gospell, and for that, ther may be assigned thre causes. Fyrste, to shewe hym self to be the Lord. The seconde, to open the true vnderstanding of the precept and commaundement, for mē oughte not to cease from all woorkes vpon the Saboth. Whether is it lawful on the Sabboth dayes to do good, or to do euel, to saue ones lyfe, or to destroy it. The thyrde that he myghte edifye and proffet all that sawe hym and hard him.

Mat. 12.

Mat. 12.

Luke. 6.

Luke. 12.

When Christe had healed the woman which was bowed together, the ruler of the Synagoge disdayned, because that he had healed on the Sabbothe daye, and saide. There are syx daies, in which men ought to worke, in them come that ye maye be healed and not on the Sabboth day. But the Lord answered hym, and said. Thou hipocrite, doth not eche one of you on the Sabboth day lose his Oxe or hys Asse from the stal, and lead him to the wa-

Luc. 13.

water: And ought not this doughter of Abraham, whome Sathan hathe bound, lo18. yeares, be loosed frō this bonde on the Sabboth day: And when he thus sayd, all his aduersaries were ashamed, & all the people reioysed on all the excellent deedes that wer done by him.

The holy women which had prepared swete odours, to anoynt our lordes body, kept the sabboth day so strictly, that on that they would not anoynte so precious and holy a bodye. So they rested the Sabboth daye, according to the commaundement. *Luke. 23.*

Oure Lorde laye in the Sepulchre on the Sabboth daye. *Ihon. 19.*

The Sabboth day was moste apte and conuenient to heare the worde & lawe of God, and the prophetes. The whiche are read euery Sabooth day. *Act. 13.*

¶ Of the reuerence that ought to be done & exhibited to Gods Temple. ca. xr.

OUR Lorde spake vnto Moyses, saying. Thou shalt make a lauer *Exo. 30.*

of bralle to washe withall, and putte water therin. Aaron and hys sonnes shall washe their handes, and theyr feete therin euen when they goe into the tabernacle of wytnesse.

Nume. 4. It was lawfull but for a fewe to entre into the tabernacle, or to touch the vessell.

3. regu. 6. 7 Salomon was muche more dylygente and feruente in the edification and buyldynge of Goddes Temple, then in buildynge of hys owne house. For he accomplyshed Goddes house in seauen yeares, and hys owne in thyrtene. Yea he began soner to build the Temple, than his owue house.

3. regu. 8. Salomon made greate solemnite in the buyldyng of the Temple.

4. regu. 11. Joiada the byshoppe, commaunded that Athalia shoulde be brought oute, and not to be slayne in oure Lordes Temple.

Oure Lorde semed to haue greate cure and care for the Temple when that he commaunded Cirus the kyng of Percia, to buylde hym an house at Jerusalem. And it is vnderstanded

Esd. 1. ca. 1.
Esd. 45.

of

of a materyall Temple. As the texte dothe declare. And Esaye declared the same two hundreth yeares before.

After that the Jewes were returned from the captyuite of Babilone, they beganne to buylde the Temple, or euer they edified or made the walles of the Citie, notwythstandynge that they hadde manye ennemyes, whome they feared bothe daye and nyghte. 1. Esd. 3.

Tobias is muche cõmended, which wente to Jerusalem vnto the Temple of our Lord, and ther worshypped and prayd vnto the Lorde. Tobi. 1.

After that they had optayned the victorys of theyr enemyes the which had defyled the Temple, Judas and hys brethren, or euer they made any mention of theyr owne houses sayd, beholde oure ennemyes are discomfyted: Let vs nowe go vp, to clense, and to repayre the Sanctuary. 1. Mach. 4.

Kynge Demetrius ordayned, that who soeuer fledde vnto the Temple

at Jerusalem, or within the liberties
1.Mach.10 or coste thereof, shoulde, as thoughe
they wer fallen into the kinges daun-
ger for anye maner of busynesse, be
pardoned.

The Jewes goynge to make bat-
2.Mach.15. tayle agaynste Nicanors hoste, hadde
principally more solycitude care and
feare for the holye Temple, then for
theyr wyues, chyldren, brethren and
kynsfolkes.

At the fortie dayes ende, Our lorde
Luke.2. woulde be broughte and offerd in the
Temple.

And when he was twelue yeares
Luke.2. olde, he was founde disputing in the
Temple.

Afterwardes he droue oftentymes
Jhon.2. the byers and sellers out of the Tem-
ple.

Luke.19. And manye times he taughte, and
did miracles in the Temple.

Oure Lord doth reproue the Pha-
Mat.23. rises, whiche sayde that the golde of
the Temple was more holy, than the
Temple.

After that the Apostles had recey-
ued

ued the holye ghoste. Peter and John went vp into the Temple, at the nine houre of prayer. And euen then was the fyrste myracle of healthe shewed, that was done after the assention of oure Lorde. Act. 3.

The aungell of oure Lorde whiche by nyghte opened the prysons doores, and brought the Apostles forth, sayd, goe & stande and preache in the Temple to the people all the woordes of this lyfe. Act. 5.

The Enuke, Quene Candace of the Ethiopians chamberlayn, is commended, that he came oute of Ethiopia to Jerusalem to worshyppe. And note that he sittynge in hys Charet. Reade Esaye the Prophette. The whyche thynge maketh verye sore agaynste manye goynge to sanctyfyed and holye places, the whyche nether read nor yet declare any holy documents or lessons, but multiply vain and trifling woordes only. Act. 8.

Thoughte the Jewes persecuted Paule wyth muche hatred, yet they woulde not murther hym in the temple Act. 21.

ple, but drue him out of the temple, ỹ they myght kill him withoute the region of the temple beinge vntouched and vndefiled.

¶ Of the adoration and worshipping of God. Ca. xxi.

Gen. 4. IT came to passe, ỹ Caine brought of the frute of the grounde an Oblation vnto the Lord. Abel also offered of the firstlinges of his shepe, and of the fat ther of: and our Lord had respect vnto hys oblation.

Gen. 4. Enoch the sonne of Seth, began to call vpon the name of God.

Gen. 8. Noe builded an aultare vnto oure Lord, and toke of euery cleane beast, and of euery cleane foule, and offered sacrifices, and oure Lorde smelled a swete sauour.

Gen. 12. Oure Lorde appeared vnto Abraham in the land of Canaan, and saide vnto hym. Vnto thy seede wil I geue this lande. And there buylded hee an aultare vnto our Lord, that appeared vnto him.

When Abraham had lyfted vp hys

eies,

eies, ther appeared iii. men standyng by him. And whē he saw them, he fel to the grounde and worshipped them saying. Lorde if I haue founde grace and fauour in thy sighte, go not from thy seruaunte. Gen. 18.

Abraham being prepared and redy to offer vp in sacrifice vnto GOD his onlye sonne Isaac, oure Lorde otherwise prouiding therfore, he offered a Ram. Gen. 22.

Our lorde appeared vnto Isaac in Bersabe, and said, feare not, for I am with thee. And he builded an aultare there vnto our Lord. Gen. 26.

And God saide vnto Iacob, aryse, and get the vp to Bethell, and dwell there. And make there an altare vnto God, that appeared vnto the, when thou fleddest from the face of Esau thy brother. Gen. 35.

When the children of Israell harde that our Lorde had visited them, and had loked vppon theyr trybulatyon, they bowed theyr heade, and worshypped. Exo. 4.

And after that our Lord had spoken

vnto

vnto Moses of the religion of Phase,
Exo.12 and of the destruction of the first born in the land of Egipt. Then there followeth. The people bowed them selues, and worshypped.

Jetro sayde to Moses, bee thou vn-
Exo.18 to the people to godwarde, that thou mayste bringe theyr causes to God. And thou shalte teache them the ceremonies and ordinaunces, & the waye to worshyp god.

And oure Lorde sayd vnto Moses,
Exo.24 come vp vnto the Lord, thou and Aaron, Nadab and Abihu, and the 70. elders of Israel, and ye shal worship far of. And after a few words iher dothe folow. They offred peace offrynges, that is xii. calues, vnto the Lorde.

And our Lord cõmaunded to make
Exo. 25 him a tabernacle, with diuers vtensiles, and ministers to be ordayned to minister to his honor and worship, as it is manifest in diuers Chapiters of Exodus.

The firste of the ten Commaunde-
Exo.20 ments, is. Thou shalt haue no strãge gods. Thou shalt make the no graué idoll,

Idoll. Thou shalt not worship them, neyther serue theim. And in a nother place. Thou shalt worshyp the Lord thy God, and hym onlye shalte thou serue. *Deut. 6.* *Mat. 4.*

The angell of God sayd vnto Manne Samsons father, if thou wilt offer a burnt offering, thou muste offer it vnto the Lord. *Iudi. 13.*

Elcana Samuels father, wente vp out of his city at certain appointed or feastful daies, to pray, and to offer vnto the lord of hostes in Silo. *1. regu. 1.*

The sin of Helis children was very great before our lorde, for they wythdrue mẽ from the sacrifice of the lord. *1. regu. 2.*

And as Samuel offred the burnt offring, the Philistines came to fyghte against Israel. But our lord thũdred a great thundre ỹ same daye amonge the Philistines, and put them in such a feare, that they fel, and were slayne before Israell. *1. regu. 7.*

Salomon wente to offre vnto oure lord at Gabaon, & he offred a thousãd burnt offringes, and the lord apeared vnto him in a dreme by night. *3. regu. 3.*

Salo-

3. regu. 8. Salomon after the temple was edified, stode before thaltare of our Lord, in the sight of al the congregation of Israel, & stretching out his hands, toward heauen, kneled vpon bothe his knees, and prayd.

1. Para. 15. vnto. 25 King Dauid gaue muche diligẽce to amplify & increse the worshyp & honor of our lord, in the number of singing men and pypes.

2. Esd. 9. After that the childzen of Israell were returned from the captiuity of Babilon, they red in the booke of the law of our lord iiii. times on the day, and iiii. times on the night, and worshipped the lord their God.

Tobi. 1. When all the Childzen of Israell wente to the golden Calues, Thoby fled al theyr companies, and got him to Jerusalem vnto the temple of god, and there worshipped oure Lord god of Israel.

Iob. 1. When Job had hard the wordes of ỹ messengers declarynge vnto hym the losse of his substance, he stode vp, and fallinge downe vppon the grounde, worshypped and sayde. Naked came

I

I oute of my mothers wombe, and naked shall I tourne thither agayne.

Notwithstanding it was prohibyted that no manne should desyre any peticyon, eyther of anye God or man wythin thirtye dayes, but onlye of kynge Darius, yet Danyell kneeled downe vppon hys knees three tymes a daye in hys house, and made hys peticion and prayer, and praysed hys Lord God. *Dani. 6.*

The wyse men went into the house, and founde the Chylde wyth Marye hys mother, and fell downe flat, and worshypped hym. Beholde the deuotyon of a meruelous humility: what shuld we christianes then do to ỹ lord our god, that now doth raygne, if the gentyles did such reuerence to a child that wept. *Mat. 2.*

When Jesus was come down from the moũtain, ther came a leper & worshipped him, saying: Lord, if ỹ wylte thou canst make me cleane. *Mat 8.*

The manne that was borne blynd fallynge on hys knees worshypped hym. *Iohn. 9.*

The

The disciples after the Lordes re-
Mat.28. surrection worshipped him.

The priest, and the people of Li-
Act.14. stra, lokynge vppon Paule and Barnabas, beleuing them to be Goddes, wold haue done sacrifice vnto them. But they forbode them.

Ihon fel before the angels feete to
Apo.19 worship him, & he said vnto him. Se thou do not, for I am thy fellowe seruaunt, worship God.

¶ Of Idolatry. Ca.xrii.

And when the people saw that it
Exo.32. was long or Moses came downe from the mountaine, they gathered them selues together againste Aaron & said. Make vs Gods to go before vs.

The people of Israell commytted
Nume.23. Whoredome with the doughters of Moab, whiche called them vnto the sacrifice of their gods. And the people did eat, and worshipped their gods.

When Iosua the son of Nun was
Iudi.2. dead, the children of Israell dyd wyckedly in the sight of oure Lord, & serued Baalim and Astaroth, and forsake the Lord God of their fathers.

All

All Israel went a whoringe in Ephod that Gedeon made, which thing became a ruine vnto Gedeon, and to all his house. *Iudi. 8.*

Salomon was old, & women depraued and turned his hart to folowe after other Gods, and his hart was not perfect. *3. regu. 11.*

After that Jeroboam hadde taken counsel, he made two calues of gold, and saide: Beholde, Israel, these are thy Gods, whiche broughte you oute of Egipt. *3. regu. 12.*

It suffised not Achab king of Israell to walcke in the sinnes of Jeroboam, but furthermore he serued Baal and worshipped him. *3. regu. 16.*

Juda made them altares, Idolles, and groues on euery hie hil, and vnder euery thicke tree. *3. reg. 14*

Achaz king of Juda, walked in the way of the kinges of Israell, and Juda, yea, and consecrated his sone, and made him to go thorow the fire after the abhominations of the heathen. *4. regu. 16.*

Whē the children of Israel wer translated and caried amonge the Assirians,

ans, diuers natyons and stronge peo-
ple wer brought, and put into the cy-
4.regu.17. ties of Samaria: And euerye natyon
made them gods of their owne. And
when they shuld serue our lord, they
serued their goddes also, after the cu-
stome of the people.

Sennacherib being confounded and
4.regu.19. put to rebuke and shame, retourned
from the impugnatyon of Ezechia
kynge of Juda, to Ninive. And as he
was praying and worshippynge hys
Nesrach in the temple, Adramelech &
Sarasar, his ii. sones smote him with
the sweard, and escaped.

Manasses king of Juda rered vp al-
4.regu. 21. tares for Baall, & worshipped all the
host of heauen, and serued them.

Iudi.6. Holoferneste taking great indigna-
tion against Achior that setforth and
much commended the power of the god
of the Hebrues. Said, that he wolde
shew him, that there was none other
God but Nabuchodonosor.

Dani.3. Nabuchodonosor made a golden Ima-
ge, and commaunded that al peo-
ple, kinreds, and tounges should fall
downs

downe and worship it.

Darius king of Pers made and put forth a commaundement, that no mã within 30. daies, should require anye peticion of God, or man, but onely of king Darius. Dani. 6.

There was at Babylon an Idoll called Bell, hym the kynge dyd worship and honor dailye. But after that Daniel had destroied him, they of Babilon worshipped a dragon. Dani. 14.

Antiochus cõmanded idols to be worshipped, & that they should edifye & set vp altares and temples, and offer vp swines flesh, and that mẽ shuld leave their children vncircumcised. 1. Mach. 1.

When Paul was abiding at Athẽs his spryte, when he saw the city genẽ to worshippinge of Idols, was moued in him. Act. 17.

Of blasphemy against God. Ca. 23

THe Israelitish womans sonne was stoned to deathe by Gods commaundemente, because he blasphemed the name of our Lord. Leui. 24.

Hely saide vnto his sonnes. If one man sin against an nother, our Lord may 1. regu. 2.

maye be pacified and pleased: but if a man sinne against the Lord, who shal pray for him?

Nathan the Prophet did agrauate
2.regu.12 the sinne of Dauid, sayinge: because thou hast geuen the ennemies of the lord a cause to rail, and to blaspheme his name.

The manne of God said vnto Ahab
3.reg.20. kinge of Israel. Because the Sirians haue said. Our Lorde of hilles is but theyr Lorde, and he is not god of valleis, therefore will I deliuer all thys greate multitude into thy hand, and ye shal know that I am the Lord.

It semeth that wicked Jezabel could
3.reg.21. not excogitate nor inuent a more greuous or a greater synne to cause Naboth shortly to be stoned to death, thē blasphemye, where wyth she falsly accused him.

4.regu.19. The blasphemies that Sennacherib king of the Assirians seruauntes, spake and vsed, did greatlye displease God. And therfore the anger of oure Lord smote in the hoste of the Assiryans an C.lxxx.and.v.M.

It

It is not expedient for symple men to dispute agaynst the blasphemies, of infidels. And for that cause kyng Hezechias forbad, that the vnlearned people should not aunswere the blasphemies of Rabsacis the Assiriane. 4. regu. 18.

Holofernes disdayning that Achor had commended the powre of the god of heauen, said vnto him, for so muche as thou hast prophecyed, that the people of Israell shalbe defended of their god, I wyll shewe the that their is no god, but Nabuchodonosor, ye whē we slay them all as one man. Iudi. 6.

When Hieremy rebuked the people, because they dyd sacrifyce vnto straunge goddes, they answered, we wyll in no wyse heare the worde of God, but we wyll do sacrifyce vnto the quene of heauen, like as we & oure forefathers haue done. For then were we in prosperitie, nor no misfortune came vpon vs. Iere. 44.

Nabuchodonosor kyng of Babilon said vnto Daniell and his companions that woulde not worshyppe the golden Image, what god is ther that Dani. 3.

may deliuer you out of my handes:

In the daies and time of Antiochus certen wicked people of Israell gaue counsell sayinge. Let vs go and make
1. Mach. 1. a couenaunte wyth the Heathen, for sence wee departed frome them, wee haue had muche sorowe.

Judas Machabeus laying siege to a
2. Mac. 20. certen stronge holde. A companye of the Hethen that were within it, craked & spake manye blasphemous and cursed wordes. But within few dayes after, they were burnt and consumed with fyre.

The Jewes saying vnto Nicanor.
2. Mac. 15. There is a mighty Lorde in heauen, that commaundeth the seuenth daye to be kept. The wicked Nicanor said: And I am myghtye vpon earthe, to commaunde them for to arme themselues, & to performe ỹ kings busines.

After that our Lord had healed and
Mat. 12. caste the deuyll oute of the blinde and
Luke. 11. the dumme man. The people were amased, but the Pharises blasphemed, saying. This fellowe driueth the deuyls no otherwise out, but by the help

of

of Belzebub the cheif of the deuyls.

Our Lord hanging vpō the crosse, they that passed and went by reuyled and blasphemed him waggyng their heades. &c. *Mat. 27.*

The Iewes spake agaynste those thinges that Paule spake, blaspheming and rayling against it. *Act. 13. 18.*

¶ Of Goddes preceptes and commaundemētes & of the obseruation and kepinge of them. ca. xviiii.

Our Lorde gaue vnto our fyrst parent Adam a lyte and a easy cōmaundement to be fulfilled. Saying. Thou shalt eat of euery tree of the garden, but as touching the tre of knowledge of good and euyll, thou shalt not eate of it. But he kepte this cōmaundement but euyl, and therfore he fel into a great and greuous paine and punyshement. *Gen. 2.*

Notwithstanding the cōmmaundementes seme at some tymes to bee of lyte & slender maters, yet they oughte and with no small diligence to be obserued in asmuch as the transgressors ate greuously punished. *Gen. 2.*

Of gods commaundements.

For our Lorde sayde vnto Adam: In what day or houre soeuer thou eatest of the tree of knowledge of good and euel, thou shalt dye the death.

Noe dyd euery thynge, euen as the
Gen. 7. Lord commaunded him.

When the people of Israel should
Exo. 19. receyue the Commaundementes of God, they were commaunded to bee sanctyfyed. Goe vnto the people and sanctyfy them to day and to morowe. And therfore he commaunded ỹ chyldren of Israell, to make them gardes
Nume. 15. of yellow sylke in ỹ quarters of theyr garments, to haue a contynual remẽbrance of the celestyal cõmandemẽts.

Oure Lorde when he made Josue
Iosu. 1. ruler ouer hys people, gaue hym a specyall monytyon, of the medytatyon and obseruatyon of hys lawe and commaundementes.

Balaam the sorcerer sayde vnto
Nume. 23. Balach the kyng: Wolde not I thee, saying. Al ỹ the Lord commaundeth, that must I do: Beholde nowe, what reuerence thys euyl man had to gods commaundement:

Josua

Iosua omytted nor mynyshed no
worde of all that our lorde cõmaunded. *Iosu. 11.*

Saule the whych was specyallye
chosen, was vtterly reiected and caste *1. regu. 15.*
away for the trangressyon and breakyng of Gods commaundement.

Dauid instructynge and teaching
Salomon hys son, the whych shoulde *1. Para. 22.*
raygne after hym, sayde: Then thou
shalt prosper, when thou fulfillest the
statutes and lawes, whych our Lorde
gaue to Moses.

After the ordynaunce of Ioiada the
byshoppe, they brought oute the kyn- *2. Para. 23.*
ges sonne, and put vpon him ỹ crowne
and gaue hym in hys hande, the lawe
that was to be kepte, and made hym
kynge.

Syrus kynge of Persia, and Mo-
narch of all the worlde, was not a- *1. Esd. 1.*
shamed to saye. Oure Lorde God of
heauen and earth hath commaunded
mee to buylde hym a house at Jeru-
salem.

Our Lorde eue complayning doth
say. The commaundements of Jona-
dab the sonne of Rechab, the whych
he

he commaunded his children to kepe,
Iere. 35. and that they should drincke no wine
preuailed and were better kepte then
mine. For they obeyed their fathers
commaundement, I haue spokē vnto
you, and yet haue ye not bene obedy-
ent vnto me.

Susanna putting her life and good
Dani. 13. name in perell and daunger, iudged
it better to fal into the hands of man,
then to forsake and leaue the lawes
of God.

Ther were two wemen accused to
2. Mach. 6. haue circumcysed their sonnes, whōe
when they had led rounde aboute the
city (the babes hanging at their bre-
stes) they cast them down headlinges
ouer the wals.

Eleazar an aged mā sustayned gre-
2. Mach. 6. uous pains of the body, and at length
he was put to deathe, because that he
against ỳ law of god wold nother eat
swines flesh, nor yet fain or dissemble
that he had eaten it.

For the law of god the vii. brethren
2. Mach. 7. with their mother suffred greuous &
intollerable pains vnder Antiochus.

Other

Other creatures that obey the lord do induce vs to obserue his commandementes, of good aungels ther is no doubt, the which are his mynysters, doynge hys wyll and hys worde. Of euell angels. Ye commaunded the euell spirite to go oute of the man. Ye commaunded the Rauens to fede Helias, and they did so. And the Psalme doth say generallye. Ye hathe geuen them a law, which shal not be brokē. Fire and haile, snow and Ise, winde and storme fulfyll his word. Ye commaundeth the Sunne, and it ryseth not. 2. regu. 24. 1. Para. 21. Luke. 8. 3. regu. 17. Psal. 148. Iob. 9.

The parentes of Jhon the Baptist walcked so in all the lawe, ordinaunces and iustyfications of oure Lorde, that no manne could fynde faut wyth them. Luke. 1.

Our Lord answered the yong mā that arst him, what good he should do to haue euerlastinge life, sayinge. If thou wilte enter into life, keepe the commaundementes. Mat. 19.

¶ Of obedience and disobedience. Ca. xxv.

God

GOD willing that man beyng in the state of innocency should liue vnder obedience, bounde him wyth p̄ceptes and lawes, and punished him right sor̄e and greuously, liuing disobedyently.

Gen. 2. 3.

Noe spedely obeyed our Lord in al thinges that he, at the instant time of the floud, commaunded him.

Gen. 7.

Notwithstanding that Gods commaundement of the circumcisiō was a greuous and an vnwont thing, yet Abraham made no p̄ocrastinatyon, nor no delay to fulfill and accomplish the same: For euen in ẏ selfe same day that god cōmaūded it, he fulfilled it.

Gen. 17.

Abraham without any stop or delay offred vp his only sōne in a sacrifice. Beholde and consider his meruelous and wonderfull obedyence.

Gen. 22.

Joseph did spedely obey his father ẏ sent him to his brethren, although he had accused them, wher vpon he (and not without a cause) might a feared to haue gone vnto them.

Gen. 37.

Moses obeyed our Lorde that made him the capitayne and guyde of hys peo-

Exo. 3. 4.

people. But marke yet wyth what difficultye. For he excused hym selfe fiue times.

The children of Israell promysed greate obedience, saying. Al the wordes whiche oure LORDE hathe sayde, wyll we doe. But yet afterwardes they did the contrary in their deedes. Exo. 24.

The children of Israell walkyng in the wildernes at Gods commaundement pitched their tentes, and at hys cómaundement they toke thē downe. Nume. 9.

Also the children of Israell were afraid to ascende and to go vp into the land of promise, when God commanded them, but whē God forbad them, they stroue to goe vp, but it was to their paine. Nume. 14.

Many of the chyldren of Israell that went to warre againste the commaundement of God and Moses, were ouerthrown of a fewe: but whan they foughte by obedience and commaundement a few ouerthrew a multitude and wan the victory. Nume. 14. Nume. 31.

In as much as Achan transgrest ỹ com-

commaundemente of Iosua, the peo-
Iosu.7. ple wer ouercome in battaile, and all Israell stoned him with stones.

1.regu.13. Saule offeringe burnte sacrifyce agaīnste the commaundemente of Samuel, was repzoued. And likewise because he spared Agag the king of the Amalakites, and theyr sheepe, and other pzetious & chefest of their goods,
1.regu.15. which shuld haue bene destroted, and then Samuel saide vnto him. Better is obedience then sacrifice.

Althoughe Dauid was annoynted
1.regu.17. king by Samuel, yet he obeied hys father sending him with vitayles vnto his bzethzē, notwithstanding he was elected & chosen aboue al his bzethzē.

3.regu.9. Our lozd fozetold Salomon, that if he wold do & fulfil al thinges that he had cōmaunded him to do, that thē he wold stablish ẏ thzone of his kingdōe in Ierusalē foz euer. But if he turned
2.Para.7. away, & wold not kepe his pzeceptes and commaundementes, that than he wold wede Israel out of ẏ lād foz euer

3.regu.20. Obedience at some times is also cōmended in such thinges as seme to be com-

commaunded without any reason, & therfore a Lion slue him, that beynge commaunded, wold not smite one of the Prophets children.

The man of god that foretold Jeroboas the destructiō of his aultar, was killed and slain by a Lion, because ỹ contrary to Gods commaundemente he did eat bread & drynke water in an other prophets house. 3. regu. 13.

When that Naaman disdaining ỹ prophet Elizeus commaundemēt, departed from him with displesure, hys seruants said vnto him, father, if the prophet had bidden the do som great thing, surely thou shuldst haue don it 4. regu. 5.

Toby the yonger, after he had hard his fathers exhortations, answered & said, father, al that thou hast cōmaunded me wil I do, and diligently. Tobi. 5.

Whatsoeuer Mardocheus cōmaunded, that did Esther obserue & keepe, & did all thinges so, euen as she was wont to do, when she was yonge and vnder hys gouernaunce. Esth. 2.

The Recabites are much commended of our Lord, because ỹ they wold drynke

Iere. 35. drinke no wine, obeying & folowyng their fathers commaundemente, saying, ye shal drinke no wine.

Ionas. 1. 2. 3 Ionas did refuse vnwiselye to obey our Lord, commaundinge him to go, and preach at Niniue, but commynge backe againe. Ye came to the place ỳ God sent him.

1. Mach. 2. Mathathias saide vnto Antiochus messenger. Though all nations obey the king, yet I and my sonnes wil obey the lawes of our fathers.

2. Mach. 7. One of the seuen brethren said: we are ready rather to suffer death, then to offende the lawes of God and the fathers.

Luke. 2. And the childe Iesus went downe wyth Mary and Ioseph, and came to Nazareth, and was subiect and obedient vnto them.

Mat. 4. Those Apostles did spedelye & perfectly obey, the which being called of our lord, straightway left the nets, &

Luke. 5. folowed him. Likewise Mathew lefte all and followed him.

Mat. 21. Of those that obey in word & not in dede, or in dede more than in worde.

Our

Our lord putteth an example of two sonnes, of the which two, thone said ỹ he woulde go into hys fathers vyneyarde and woorke, and wente not. The other sayde I wyll not, and wente.

Our Lord doth commaund vs to obey euẽ those prelates that bear rule. They shall sit in Moses seate, what so euer they bid you observe, that observe and do. *Mat. 23.*

Our sauiour and lord of the lawe, would obey the law in circumcisyon, and oblatyons made in the Temple, and also in eatynge of the Paschall Lambe. *Luke. 2.* *Mat. 26.*

The Apostle dothe put vs an ensample of obedyence in our sauyour, sayinge, hee became obedyente vnto deathe, whome he also declareth the frute of obedyence. Then there followeth. Wherefore God hath exaulted him. &c. *Philip. 2.*

The chefest of the prestes threatned and commaunded Peter and Jhon that they shoulde speake nor teache no more in the name of Jesu. *Act. 4.*

They

They answered and said, whether it bee righte to harken vnto you more then to God, iudge you. For we can not but speake that whiche we haue sene and hard. And afterwards when the Apostles were reproued agayn of the hye prestes, because they had not obserued theyr Commaundemente,

Act. 4.

Act. 5.

Peter and the other Apostles aunswered, we ought more to obey God, then men.

Saule lyinge prostrate vppon the earthe, and hearynge Jesus of Nazareths wordes, saide euen promptlye, Lord what wilt thou haue me to do?

Act. 9.

Cornelius said vnto Peter. Nowe are we al here in thy presence, readye to here al thinges that are commaunded vnto the of God.

Act. 10.

Paule chose Silas to be hys felow, and wente throughe Siria and Cilicia, stablyshynge the congregatyon, and Commaundynge to keepe the Preceptes of the Apostles and Elders.

Act. 15.

Of holy scripture.

We oughte to haue greate reuerence vnto holye scrypture, the which God hym self did wryte, deliuer and teach. Exo.31.

Moses retourned from the Mounte bearing two tables wrytten with the finger of God. Exo.31.

Our Lord Jesus doth say, that he was sent to Euangelice and preach, and he sent forthe his disciples to doe the same. mat.10.

If it may be said then, that the olde law was geuen Moses by god, by the meanes of angelles, as saythe the Apostle, and S. Steuen doth testify the same. Ye haue (saithe he) the lawe of God, by the ministration of aungels. Act.7.

The reast of the old Testament was geuen by the inspiratyon of the holy Ghoste, as saith S. Peter. The scripture came neuer by the wyll of man. But holy men of God spake, as they were moued by the holy ghoste. 2.Pet.1.

The new Testamēt doth contain the woordes & dedes of the Lord Jesu Christe in the Gospelles, the woordes of the Apostels in the Epystels and in the

Apoca-

Apocalipses, the deades of the Apostles in the actes. Christ very God and man, spake pacte of the Gospell by him selfe, and the holye ghost, and by him other wordes, the whiche the Apostles & the Euangelistes by him instructed did speake. They wer all filled with the holy ghoste, and began to speake with diuers & other tongues. Act. 2.

A wise man seketh out the wisdom of them of the olde tyme, & exercyseth him selfe in the prophetes. As though he would saye. A wyse man must exquire and seke the wysdome of wyse men, but specially he must giue his diligẽce to the scriptures of ỹ prophets. Eccle. 39.

Notwithstandynge that Jonathas the hie priest & the elders of the Jewes were occupied in maters of warre, yet they were vnto the Spartianes, vnder this maner: But as for vs, we reade no such mater, for why we haue the holy boke of scripture in our handes to our comfort. 1. Mach. 2.

And our Lord answering by scripture, defẽded his disciples against the Phariſes. Haue ye not read (quoth he) what

what Dauid did when he was an hõgred: Mat.12.

Oure sauiour being tempted of the deuyll, answered by scriptures, and by the auctoryte of scripture confounded him: And he sayde that the scripture was fulfylled at his comminge. Mat.4. LuKe.4. This daye is this scripture fulfylled in your eares.

Oure Lorde gaue greate auctoryte to the olde Testament, when he sayd Tyll heauen and earth passe, one iote or one tytle of the law shal not escape tyll all be fulfylled. And the scripture cãnot be losed or broken. And the new Testamente is of no lesse aucthoryte, but rather of more then the olde: Of the whiche oure Lorde sayth. Heauen and earth shall passe, but my wordes shall not passe. Mat.5. Ioan.10. Mat.14.

Oure Lorde oftentymes ouercame the hie prestes, Scribes and Pharisees euen by Scriptures, the whiche reproued him. mat.21.

Oure Lorde reproued the Saduces of ignorannce, saying. Ye do erre, not knowyng the scriptures: mat.22.

Peter in his firste sermon after the
Act. 2. holye spirite was sent, conuerted vnto
Christ bi the declaratiō of the prophet
Ioels auctorite. 3000. men.

The Enuche or chamberlaine, the
Act. 8. whiche comming oute of Ethiopia to
Ierusalem, red the prophete Esay sit-
ting in his charette, is muche cōmen-
ded & praised. And Philip by the com-
maundement of God, toke an occasion
to preache the gospell of Christ vnto
him, & that by the auctorite of Scrip-
ture that he found him reding, whom
beyng fast in his belefe, he christened.

Paule cōminge vnto Berrheham,
Act. 17. entred into the Iewes Synagoge Cer
tein of them receyued the worde very
gredely. Dayly searching the Scrip-
tures whether it were so or not. And
many honest & good women of Grece
beleued, & of the cheife men, not a few.

Apollos an eloquent man, & mighty
Act. 18. in the scriptures, helped them muche
whiche had beleued throughe grace.
For he ouercame the Iewes myghte-
ly, and openly, shewing by the scrip-
tures, that Iesus was Christ.

Our Lorde sent the lawyer, that in-

quired of him what he should do to obtain life euerlasting, to the scrypture, saying what is wrytten in the lawe: how readest thou: Luke.10.

¶ Of good exhortation, and predication of the word of god. Cap. xxvii.

Laine being admonyshed by the exterior voyce of God, lefte not of hys pretenced iniquitye. And by this it is patent and manifest, that the exterior exhortation without the interior, is of very litle & smal efficacy Gen. 4.

The iust man Lot dyd mekelye admonyshe and exhorte the Sodomites, saying. May for gods sake my brethrē do not so wickedly. Do not thys euyll vnto whō they answered, very contumaciously get the hense. Thus it appeareth, that peruers people are hardly cured and corrected. Gen.19.

It happened and chanced wel with Jacob, for as much as he agreed vnto his mothers exhortation & counsels. Gen.27.

Ruben hearynge the wycked words of his brethren againste Joseph, sayde: Lette vs not kyll him, nor shedde hys bloude, and Judas gaue Gen.37.

counsell not to slaye, but to sell hym, that so the lesse hurte myghte ensue and followe.

Exo.2. Moses sister perswaded Pharaos doughter euen wel, that an Hebrues womã might be cald to nurse ỹ child.

Exo.18. Jethro for the vtility of the people, and to alleuiate and lyghten Moses burden gaue him good counsell, that he shoulde appoynt and ordeu meane iudges for the people.

1.regu.25. Dauid by the good exhortatyon of Abigaile, was tourned, and drawne from his intent and purpose, that is, from shedding of Nabals blud.

2.regu.2. Abner gaue good counsell to Asaell that followed after hym, sayinge, followe me not, leaste I be compelled to smite thee to the grounde. But because he woulde not heare hym, hee slue him.

3.regu.12. The olde menne gaue Roboam Salomons sonne good Counsell, but he, to hys greate hurte and dammage, ensued the counsel of the yõger sortes of men.

When

When Naaman the Syrian, because of Eliseus answer, was departing with displesure, his seruauntes counselled and perswaded him, to accomplish and fulfil the prophets commaundement, and he did so. 4. regu. 5.

As long as Ioiada the bishop liued, whiche instructed and exhorted Ioas the king of Juda: so long he was good but after that hee was departed, hee ware very euil. 4. regu. 12.

The postes wente wyth letters by the commaundement of Ezechiell the king, and of hys Lordes and prynces thorowout all Israell and Juda. And saide: Ye children of Israell tourne againe vnto oure Lorde God of Abraham, Isaac, and Israel, and let euery one retourne to the remnaunte that are escaped, oute of the handes of the Assirians. 2. Para. 30.

When the Iewes were buyldyng the temple, they that were retourned from Babylone were exhorted, and Aggeus and zacharias dyd healpe them. 1. Esd. 5.

Nehemia desyring to build a wall

2. Esd. 2. in Jerusalem, sayde to the noble men and rulers. Let vs get vp, and builde and they strengthened theyr hands to good.

2. Esd. 5. At Nehemias exhortation, they that toke vsury of the people cõsented both to restore it againe, and also from thence forth to take no more.

Tobi. 1. 4. 14. Tobias being in captiuitye, went vnto all them that were in pryson, and gaue them wholesome exhortations. Also he preached verye wel vnto to his sonne.

Tobi. 6. It chaunced wel with Toby that he obeyed the counsels of Raphael, whome he estemed and toke for a man and specially in drawynge out of the fyshe, in demaundynge and askyng a wife, and whether he shoulde marrye her, or no.

Tobi. 10. The parentes of Sara yonge Tobies wife did monyth and exhorte her to honoure her father and her mother inlaw, to loue her husbande, to rule well her housholde, to kepe her house in good order, and to shewe her selfe faultlesse.

Judith

Judith made a good exhortation vnto the people, reprouinge that that was vndiscretely ordeined, and teachynge them what oughte to bee doone. *Iudi.8.*

Mardocheus efficacelye perswaded Esther, to go into the kynge wyth danger and pearel of her life, to pray for the wealth of her people. *Esth.4.*

After that Esay had sene the wonderfull vision, he hym selfe saide, wo is me, because I holde my peace, but after that he perceyued that hys lyps were cleansed with the stone or hote coale that was taken from the aultar he said vnto our Lorde that inquyred whome he shuld send vnto the people here am I, send me. *Esa.6.*

Oure Lorde sayde vnto Esaye. Crye as loude as thou canste, leaue not of. Lyft vp thy voyce lyke a trompette, and shewe my people their offences, and the house of Jacob their synnes. *Esa.58.*

Jeremy first excused hym selfe frō preachinge, and after he graunted, & *Iere.1.*

folow.

folowed the wyl of God.

Abimelech the Moztan sayde vnto king Sedechias. My Lozd the kynge. All thy seruauntes that haue cast Jeremye the Pzophet into the dongyon oz lake, haue done euel. And the king commaunded that he shuld be dzawn out of the lake befoze he died. *Ierc.38.*

Our Lozd spake vnto Jonas, saying: Arise, and get the to Niniue, and pzeache there vnto them, the pzedication that I shall speake and declare vnto thee. *Jonas. 1.2.*

Daniell gaue Nabuchodonozoz the kynge of Babylon good Counsell. Sayinge, be contente with my counsayle, and redeame thy synnes wyth almesse. *Dani.4.*

When that Mathathias should die he exhozted his sonnes to do manfully foz the law of God. *1.Mach.2.*

When Judas Machabeus shoulde fighte, he exhozted, and encouraged hys people wyth goodlye woozdes. *1.Mach.3.*

And in a nother place hee weaponed them, not with the armour of shielde *2.Mach.15*

and

and speare, but with wholesom wor-
des and exhortations.

When the fyrst of the seuen brethē
was tosted and tormented, the rest of 2. Mach. 7.
hys brethren with hys mother exhor-
ted him to die manfully and strongly,
saying. Our Lorde God shal regarde
the truth, and comfort vs. But specy-
ally theyr mother dyd wonderfully &
efficacely exhort her children.

Jhon the Baptist exhorting manye
thinges, preached vnto the people, of Mar. 1.
the whyche, certaine are touched in Luke. 3.
the fyrst of Luke, whose exhortatyon
was of suche efficacy, that not onlye
many cōfessing their sinnes wer bap- Mar. 6.
tised, but also when Herode him selfe
heard hym, he dyd many thinges, and
heard him gladly.

Our Lord sent forth his discyples
saying. Go and preach, sayinge. The Mat. 10
kingdome of heauen is at hand. Mar. 16.

Peter the Apostle preached vppon
Whytsonday so effectuouslye, that in Act. 2.
one daye there were baptysed. 3000.
soules. And at a nother time through
hys preachynge ther were christened
fiue

fiue thousand.

And when the Prophets and doc-
Act. 13. tors that were at Antioche had fasted and prayd, the holy ghost saide. Sepe-rate me Barnabas and Saule. Then followeth. They were sente forthe of the holye Ghoste, and preached the worde of God in the sinagoges of the Jewes.

As Peter was preachyng in Cor-
Act. 10. nelius house, the holye Ghoste fell on all theym whyche hearde the word of God. And he commaunded them to be baptysed.

Paule and Barnabas returned a-
Act. 14. gaine to Listra, and to Iconium, and to Antioche, and strengthed the disci-ples soules again, and exhorted them to continue in the faith.

And it fortuned in Iconium that
Act. 14. Paule & Barnabas went into the sy-nagoge of the Jewes, and so spake, ẏ a great multitude both of the Jewes and also of the Grekes beleued.

When Paul being in bonds should
Act. 26. speke and answer for him selfe before king Agrippa and the iudge Festus.

Agryp-

Agrippa saide vnto him. Somewhat thou perswadest, and bringest mee in minde for to become christen.

A vision appeared vnto Paule in ỹ nyght. There stode a manne of Macedonia and prayed hym, sayinge: come into Macedonia and healpe vs. Then there followeth. After he hadde seene the vysyon. Immediatelye wee prepared to goe into Macedonia, beynge certefyed that oure LORDE had called vs to preache the Gospell vnto them. Act. 16.

And manye of the Corinthyans whan they gaue audience to Paules preachynge beleued, and were baptised. Then spake our lord to Paule in the night by a vision. Be not afraide, but speake and hold not thy peace: for I am with thee, and no man shall inuade the, that shal hurt the. Act. 18.

And a Jew named Apollos born at Alexandria, was learned in the way of our lord, & spake feruentlye in the spryte, and taughte diligentlye the thinges of our Lord Jesu. Act. 18.

Paul entring into the Jewes sinagoge

goge at Ephesus, behaued hym selfe
Act.19. spake boldly, disputing, and geuynge them exhortations of the kyngdome of God.

And vpon one certen daye, Paule being ready to depart on the morow, continued his preachinge vnto mydnight.
Act.20. A certain yong man oppressed with dead sleepe, fell downe from the windowe, and was taken vp deade. When Paule was come downe vnto hym & had reuiued him. he wēt vp again, and talked with them euen til the morning, and so departed.

Paule departing from Asia said vn
Act.20. to the elders. By the space of three yeares, I ceased not to warn and monyshe euerye one of you nighte and day wyth teares.

¶ Of euil counsels and perswasions. Ca.xxviii.

Eua gaue vnto Adam her husbād
Gen.3. of the forbidden tree, and he dyd eat of it. It is to be thought and esteemed, that she perswaded hym.

Gen.39. Iosephes mystres whom he serued,

did

did wickedlye perswade and sollycite hym to euil.

Moses tarying somwhat long with God in the mountain, the people said vnto Aaron: make vs straunge Gods to go before vs. Vnto whose suggestions, Aaron did folyshlye condescende and obey. Exo. 32.

Baalam taught Balaac, how that by wemen he might drawe the chyldren of Israell to iniquity and synne, and so to prouoke our Lorde agaynst hym selfe. Nume. 31.

The chyldren of Amon perswaded their king verye euill, that he shoulde dishonest Dauids messengers. 2. regu. 10.

Jonadab Dauids Nephew gaue verye euyl counsaile to Amon, when he counsailed him to defloure his syster. Of the whych thing chaunced greate inconuenyence & harme afterwards. 2. regu. 13.

Achitophels counsel that he gaue to Absolon was detestable and fylthye. And yet the counsaile that he gaue in those daies, was as a man had asked counsaile of God.

Wemen turned Salomons hart, &

through

throughe the ẽ it was so depraued, that
3. regu. 11. he followed other Goddes, and worshypped them.

Ochozias the kynge of Juda, walked in the wayes of the house of Achab the whyche was moste wycked. for hys mother Athalia by her counsayle, entysed, yea and compeld hym to do wickedly.

As the Jewes, after theyr retourne
1. Esd. 4. and commyng againe from Babylon wer building theyr temple, theyr ennemies wrote vnto king Artarerses, and perswaded by them, dyd forbyd them to worke any more.

Amans frendes hearynge him com
Esth. 5. plaining of Mardocheus, that would not knele vnto hym: said. Cõmaund a hyghe payre of galowes to be made, and to morrowe speake thou to the kynge, that Mardocheus may be hanged theron.

Jobs wyfe gaue him verye folyshe
Iob. 2. counsel, but he, as a prudent and a holy man, wold not folow it.

Pharaos wise counsellers, gaue him
Esa. 19. vnwise and foolish counsaile.

Because

Of euil counsaile.

Because that Jeremy did Prophecye that the citye of Jerusalem shuld be taken of the Chaldees. The prynces and rulers of the people said vnto kynge Zedechias. Syr, we beseche you let this manne be put to deathe. And he vnwysely agreing vnto them saide: Lo, he is in your handes: for it is not mete that the king should deny you any thing. *Iere. 38.*

Darius the king of Percia through the euyll suggestion of his Princes and noble men, made a statute, that whoso desyred any petition, either of God or man, except of the kinge onelye. Should be caste into the Lyons Denne. *Dani. 6.*

In the dayes and tyme of Antiochus, wicked men wente oute of Israell, and persuaded manye, sayinge. Lette vs goe and make a couenaunte with the Heathen. *1. Mach. 1.*

Menelaus dyd so persuade Andronicus, that he slewe Onias the priest, without anye regarde of righteousnes. *2. Mach. 4.*

When

When the court was kept against
2. Mach. 4. Menelay before Antiochus Ptolome
beynge corrupted w̄ money by Mene-
laus persuaded the kynge, and brou-
ght him to the sentence, the whiche
discharged Menelaus, and condēpned
to deathe his iuste accusers.

Herodias gaue her doughter wic-
Mat. 14. ked counsell, saying. Thou shalt aske
nothynge els, but the head of John
Baptiste.

Paule the proconsulle desired to
Act. 13. heare the woorde of God, that Paule
and Barnabas did preache. But Eli-
mas the sorcerer withstode them, and
sought to turne the ruler away from
the fayth.

When Paule and Barnabas were
in suche honoure at Listra, that men
Act. 14. would haue doue sacrifice vnto them
as vnto Goddes: Whether came cer-
taine Iewes, whiche, when they had
persuaded the people, and had stoned
Paule, drewe him out of the cyty, sup-
posing he had bene dead.

By the occasion of a certaine dam-
sell, whome Paule delyuered of an e-

uyl

By the occasion of a certain damsel whome Paule deliuered of an euyll spirite, her master fearing and sorowing the losse of hys auauntage, declared so manye thinges to the magestrates & rulers, that he caused Pauls and Silas to be beaten with roddes, and to be cast into prison. *Act. 16.*

Of hearing the word of God. Ca. xxix.

Aaron tolde al the wordes which oure Lorde hadde spoken vnto Moses, and the people beleued. And when they heard that our Lorde hadde visited the children of Israell, they laye downe prostrate and worshypped. And Moses saide before the Lorde. Loe: the chyldren of Israell heare me not, and howe shall Pharo heare me. *Exo. 4.*

Al the people sayd vnto Moses with one voyce. All the woords whych our Lord hathe saide, wyll we do. And a litle after. And Moses toke the booke *Exo. 24.*

of the appoyntment, and red it in the audience of the people. And they sayd, all that our Lorde hath sayd, we wyll doo, and be obedient.

Iudi. 3. Eglon the kyng of Moab sat in his somer parler, and Aliud sayde vnto hym, I haue a message vnto thee from God, he arose immediatly out of his seate, although he would haue doone reuerence vnto the worde of God.

1. regu. 3. Hely taughte Samuell ryght well, that he should saye vnto oure Lorde that spake vnto hym: Speake on lord, for thy seruaunt heareth.

3. regu. 22. Achab the kynge of Israell would not heare Micheas our Lordes Prophete, because he prophecied no good vnto hym but euyll. Yet when Micheas was calde. He sayd vnto hym. Heare the worde of God.

2. Esd. 8. Esdras brought foorthe the booke of the lawe, and redde in it openlye from the morynge vntyll the noone day, and the eares of the people were erected vnto the booke. Then folow-

eth.

eth. All the people wepte, when they hearde the wordes of the lawe.

Iobbe makynge aunswere vnto oure LORDE sayde: I haue geuen dylygente eare vnto thee, and nowe I see thee with myne eyes. Wherefore I geue myne owne selfe to blame, and take repentaunce in the dust and ashes. Iob. 42.

OURE Lorde spake vnto Jeremye. Keepe not one woorde of the Lorde backe, yf peraduenture they wyll hearken, and tourne euerye man frome hys wycked waye. That I maye also repente of the euyll, that I haue determined to do vnto theim, because of their wicked inuentions. Iere. 26.

OURE Lorde sayd vnto Ezechiell. Gette thee vnto the house of Israell, and thou shalte shewe them my woordes and mynde. Then there followeth. The howse of Israell woulde notte heare nor followe the, for they woulde not heare nor followe mee. Eze. 3.

Of hearing the word of God.

Iona. 3. The woordes of Jonas came vnto the king of Niniue, which rose out of his seate, and did his apparell of, and put on sackcloth, and sate hym down in ashes.

Mar. 6. Herode the Tetrache feared Jhon the Baptist, and kept hym, and when he heard him he did manye thynges, and hard him gladly.

Luke, 10. Mary the sister of Martha sate at Jesus fete, and hard hys woorde. And at the laste, she hard our Lorde say, Marye hath chosen the good parte, which shal not be taken away from her.

Luke, 6. Oure lorde in the later ende of hys sermon in the mount, said: whosoeuer heareth my sayinges, and doothe the same, shall be likened to a wise man, that hathe builte hys house vppon a rocke of stone.

Luke, 5. When the people preased Jesus, to heare the woord of God, he sat downe and taught the people out of the ship. Peter and hys fellowes brought the shippes to lande, and they forsoke all and folowed hym.

To

Of hearing the word of God.

To the woman that lyfted vp her voyce and said: Blessed is the wombe that bare thee. Oure Lorde aunswered: yea, blessed or happye are they that heare the worde of GOD, and keepe it. *Luke.11*

We do read that our Lorde aboute the time of his passion, taught dailye in the temple. And after a few words we read that all ỹ people stode by him and were astonyed when they hearde hym. *Luke.19*

As two of the Lordes disciples wer goinge to a towne or castell called Emaus, and talked together of al those thynges that had hapned and chaunced at the time of our Lordes passyon, they deserued to haue hys companye, of whome they spake, and had their communication. *Lu.24.*

The sermon that was made to the people in the feast of Pentecost, beyng ended, and after the commynge of the holy ghost, thus it is sayd and wrytte. When they hard thys, they wer pricked in theyr hartes, and said vnto Peter, and vnto thother Apostles. Ye mẽ *Act.2.*

and brethren what shall we doe: And ther wer baptised about a 3000. men.

Act. 3. 4. After that the lame man was healed, and Peters sermon ended, manye that hard his predication beleued, and the nombre of the menne was aboute fiue thousand.

Act. 6. The twelue Apostles called the multytude of the Disciples together, and said. It is not mete that we shuld leaue the word of God, and serue Tables. And note, that those tables wer the tables of pore wydowes. Where by we may vnderstande, that the predication and setting forth of the word of God, is preferd aboue the corporal workes of mercy.

Act. 6. The Jewes could not resist the wisdome and the spirite whiche spake by holy Steuen.

Act. 8. Philip went into a city of Samaria and preached christe vnto them: And the people gaue hede vnto those thinges whyche Phyllyp spake wyth one accord.

Act. 8. Phillip opened hys mouth, and preched Jesus vnto the chamberlain and com-

commynge to a certaine water, the chamberlaine sayde that he beleued that Jesus Christe is the son of God, and he baptised hym.

Our lorde said thus vnto Ananias of Paule, whome he blineded corporally, and illumined spiritually: Goe thy way, for he is a chosen vessel vnto me, to beare my name before the gentiles, and kynges, and the Children of Israel. Act. 9.

Our lord wold not instruct Cornelius by his aungel, but sent hym worde that he shoulde call Simon, whose syrname is Peter, & he should tell & teach him, what he ought to do. Act. 10.

While Peter spake, the holy ghost fel on all them, whych hard hys preachyng. Act. 10.

The gentils heard that the Jewes put from them the worde of God, and that Paul and Barnabas wold turne to them, & they wer glad, and glorifyed the word of our lorde, and beleued, euen as many as were ordeined vnto eternal lyfe. Act. 13.

And it fortuned in Iconium, that

Act. 14. Paule and Barnabas wente into the synagoge, and so spake, that a greate multitude of the Jewes, and also of the Grekes beleued.

Act. 16. A certaine woman named Lidia, a seller of Purple, gaue audyence vnto Paules wordes, whose hearte oure Lord opened, and was baptysed wyth all her housholde.

Act. 17. When the Atheniens hard Paule speake of the resurrection of the dead, some mocked, and other said, we wyll heare thee agayne of thys matter. So Paule departed from them. Howbeit certain men claue vnto him and beleued, among the which was Dionisius an Ariopagite, and a woman named Damaris, and other with them.

Act. 19. Paule remained at Ephesus by the space of ii. yeares, and disputed dailye in the schole of one called Tirannus, so that al they that dwelt in Asia, hard the word of our Lord.

Act. 26. After that king Agrippa had heard Paule, he said vnto hym. Somewhat thou perswadest me to become Chrystten.

When

When Paule was come to Berrea he entred into the Synagoge of the Iewes: some of them receiued ỹ word wythal diligence & gredines of minde, and searched the scriptures daily, whether those thynges were euen so, and many of them beleued. Act. 17.

Of the apparitions and visions shewed in the olde tyme. Capitu. xxx.

Before iniquity and synne, oure Lord spake vnto Adam, but after that synne was commytted and done, he spake to Adam, Eue, and to the serpent. Ye he monished Caine or euer he slue his brother, and afterwardes reproued hym. Gen. 1. 2. 3.

Oure Lorde commaunded Noe to make an arke, and to goe into it, and after the exercitation or destruction of the earthe he bad hym come forthe of the arke: then he blessed Noe and hys children, and said vnto them, bring ye forth frute, and multiply and replenysh the earth. Gen. 6. 7. 8. 9.

Oure

Our lord saide vnto Abraham: Get
Gen. 12. thee oute of thy countrye, and oute of thy nation. And agaīn our lord apeared to Abraham, and saide vnto hym, vnto thy sede wil I geue thys land.

After that Abraham and Lot wer
Gen. 13. 15. 17. departed one from the other. Then followeth. The worde of oure Lorde came vnto Abraham in a vision. And after that oure Lorde appeared vnto hym, and gaue hym the commaundement of the circumcision.

And there appeared vnto Abraham
Gen. 18. three men. &c. And euen then he hard what time his sonne should be borne.

And ther came ii. angels Lot sitting
Gen. 19. at the gate of Sodome: And Lot seyng them, rose vp to mete them, and worshypped them.

God came to Abimelech in a dreme
Gen. 20. and sayde vnto hym: See thou shalte die for the womans sake whiche thou haste taken awaye, for she is a mans wyfe.

Gen. 21. When that Abraham had taken Saras wordes greuously complainyng of her maide Agar and her Sonne,

our

our Lord said vnto hym, let it not bee sharpe and greuous in thy syghte, because of the ladde, and of thy bondmaide.

An angell appeared in the wildernes to Agar the maid, & to her sonne. Gen. 26.

God proued Abraham, and sayd vnto him, take thy sonne. &c. And when he held forth the sweard. Beholde the angel of our Lord. &c. Gen. 22.

Our Lord appeared vnto Isaac in Bersabe, saying, I am the God of Abraham thy father. &c. Gen. 26.

God appeared verye often to Jacob going to Laban, and comming again from thence. And our Lord saide vnto Laban in a dreame: Take heede that thou speake not to Jacob oughte saue good. And after thys our Lorde spake many tymes to Jacob. Gen. 28. 31.

It were to longe to rehearse howe oftentymes our Lord spake vnto Moses. Looke in the booke of Exodus the thyrde Chapter wyth other moe that follow.

We rede also that oure Lord spake vnto Balaam by night, and when he rode

rode vpon hys Asse, the whyche sawe
Nume.22. the Aungell, whome Balaam sawe not.

Iosu.1.4.5. Our Lord in like maner spake ve-
7.13. ry often to Josua.

After the death of Josua the childrē
Iudi.1. of Israell counsailed with the Lorde and asked saying: who shall go vp be-fore vs: And our Lord said, Juda shal go vp.

The angel of our Lord ascended vn
Iudi.2. to the place of those that did wepe, and sayde, I brought you oute of Egipt.

The angel of oure Lorde appeared
Iudi.6. vnto Gedeon, and said. The Lorde is wyth thee.

The angell of oure Lorde appeared
Iudi.13. vnto Manes wyfe. And at a nother seasō he appeared both to Manne and his wife.

The children of Israel being gathe-
Iudi.20. red to fight against the Beniamites, counsailed wyth oure Lorde. Unto whome he said, that Judas shoulde be captaine of the hoste, and begyn. And notwithstanding that they wer twise

ouerthrowne, yet our Lord commaun
ded them to fight.

Our Lorde called vppon Samuell foure times, and at the laste he sayde, speake on Lord, for thy seruaunt hea-reth, and that by Helis counsaile. And than there folowеth, that oure Lorde appeared again in Silo. 1. regu. 3.

When Dauid should geue battaile, he did oftentimes consulte wyth oure Lorde. And we reade that he alwayes answeared hym, as it appeareth in many places, but specially in the se-cond booke of the kynges the seconde Chapiter. 2. regu. 2.

Our Lord appeared to Salomon, and said. Aske what thou wilt. 3. regu. 3.

When Salomon had finyshed the building of the house of our Lord, and the kinges palace. Our Lorde appea-red vnto him, and said, I haue heard thy prayer. 3. regu. 9.

And he spake again vnto Salomon rebuking and checking of hym verye sharply, for his fautes committed. 3. regu. 11.

The angell of oure Lord appeared vnto Helias flyinge from the face of 3. regu. 19.

Jesa-

Iesabel, the which shewed hym bread and water. And also in a small styll voyce, or ayre.

When Elizeus was compassed a-
4. regu. 6. bout with the Assirians hoste, manys aungels that defended hym appeared, the whyche hys seruaunt sawe in the similitude and likenesse of fiery horses and charets.

The appearinge of the angell Ra-
Tobi. 9. phael continued long, whom our lord sent to cure and heale Sara.

Diuers of the Prophets sawe many
Esa. 6. meruelous visions, as of the wakyng
Iere. 1. 24. rod, and a sethinge potte, and of two maundes of figges. But specially Ezechiel, Daniel, Amos, and zacharias ar ful of imaginarious visions, the whiche to expresse woulde require a long time.

Ther apeared vnto Heliodorus the
2. Mach. 3. which wold haue spoyld the temple, and haue conueid away such thynges as wer deposed & laid ther to be kept, an horse with a terrible and a fearful man sitting vpon him.

When ther should haue bene a ve-

hement

hemente batatle betwene Tymothe and Judas Machabeus, there appea red v. men vpon horsbacks garnished wyth brydles of golde, leadynge the Jewes, and two of them hauing Machabeus betwirt them that kepte him safe on euery side with their weapōs. 2. Mach. 10

The Jewes goynge to battaile a gainste the greate and mygbtye hoste of Lisias, Machabeus beyng theyr capitaine, there appeared before theym vppon horsbacke a man in white clothynge wyth harnesse of golde, shaking his speare. 2. Mach. 11

We do read that the angel of God appeared thrise vnto Joseph: first, our lord being in his mothers womb. Secondarely, when he was come forthe of his mothers wombe. And thyrdlye when he was in Egipt. Mat. 1. 2.

When Jesus was baptised the spirit of god was sene vpon him in a bodely shape like a doue, and the fathers voyce was hard sayinge: Thys is my well beloued sonne. Mat. 3. Luke. 4.

Also in our lordes transfyguratyon ther apeared Moses and Helias speakyng Mat. 17.

king wyth our Lord. And there came
Luke.9. a voyce from heauen.

When our Lord Jesus arose from
Mat.27. death to life, manye bodies of saincte̅s which slept, arose, and comming oute of the graues came into the holy city, and appeared vnto manye.

When Jesus was ryse̅ earlye the
Mar.16. fyrst day after the saboth, he appeared first to Mary Magdalen.

After this he appeared to two dys-
Luke.24. ciples goyng by the way, and laste of all, he appeared vnto the eleuen as
Mar.16. they sate at meate, and caste in theyr teethe theyr vnbeleke, and hardnesse of heart.

Our Lord Jesus shewed hym selfe
Act.1. alyue after hys passyon, and that by manye argumentes and tokens, appearing vnto them xl. daies, and speakinge of the kingdome of God. Then ther followeth. And while they loked stedfastly vp toward heauen, behold, two men stode by them in whyte apparell.

When the fiftye dayes were come
Act.2. to an end, they wer al with one accord

to-

together in one place: And ther apeared vnto them clouen tongues, like as they had bene of fyre.

Stephen beynge full of the holye ghoste, loked vp into heauen he sawe the glory of God, and sayd, Beholde, I se the heauens open, and the sonne of man standynge on the right hande of God. *Act. 7.*

And the Aungell of God was there present, and a lyghte shyned in the habitacion of the prysonne. And he smote Peter whyche was bound with chaynes, on the syde, and stered hym vp, sayinge, aryse vp quickely. *Actes. 12.*

And when Panie was come nye to Damasco to take those that were christened, sodenly there shined round aboute hym a lyghte fromme heauen, And he hearde oure Lorde Jesus of Nazareth, sayinge vnto hym, Saull, why persecutest thou me: And afterwardes he appeared to Ananias. *Act. 10.*

Cornelius the capitayne, a deuout man, and one that feared God, sawe euydentelye, aboute the nynth houre of the daye, an angell of God sayinge

vnto him, Corneli, send men to Joppa, and call for one Simon whose syrname is Peter, he shal tell thee, what thou oughtest to doo.

Peter beynge in hys prayers, and a hungerd, fell into a traunce, & sawe: Act. 10. Heauen opened, and a certaine vessell came downe to hym as it had bene a greate shete knytte at the foure corners and was let downe to the earth, wherin were all maner of fourefoted beastes of the earth, and vermen and wormes, and foules of the ayre.

When Paule and Barnabas had gone throughe Misia, they came to Troada. And a vision appeared too Paule in the nyghte. There stode a man of Macedonia and prayed him, Act. 17. saynge. Come into Macedonia and helpe vs, our Lorde sayd vnto Paule by a vision in the nyghte, feare not, speake, and holde not thy peace.

On a certain night god standing by Paule, said vnto him be constant and Act. 23. of good chere Paule, for as thou haste testified of me in Jerusalem, so muste thou beare witnes also at Rome.

Paule

Of apāricions and visions.

Paule purposing to comforte and cheere his fellowes in the time of the tempest, persuaded them to be of good cheere, saying. There stode by me this night thangel of God, & said, fear not Paule, thou muste be brought before Ceaser and lo, God hath geuen the al them that sayle with the. *Act. 27.*

Blessed Johan the Apostle & Euangelist exiled into the Ile of Pathmos, sawe Christe in the myddes of seuen golden candelsticke. Ye all the boke is full of such visions. *Apoca. 1.*

¶ Of good angelles.

Capi. xxvi.

Angelles appeared vnto Abrahā, & wer very familier with him. *Gen. 18.*

Angels wer loged with Loth, & folowing in amaner his gētle violēce, deliuered him frō all perel & danger. *Gen. 19.*

The angel of god called vnto Abraham, & forbode him to sacrificē or to offre vp his sonne, and promised him great thinges for his obedience. *Gen. 22.*

Jacob fleyng frō his brother Esau, sawe the Angelles ascendynge and *Gen. 28.*

descendinge vpon the ladder.

Gen.31. Jacob returned from Labans seruyce to Jsaac his father. The angels came to mete him, and to defend him.

Exo.14. And the angell of God which went before the hoofte of Jfraell when the people came oute of Egypte, ftode betwyxte the hoofte of the Egyppcians, and the hoofte of Jfraell. For it is

Exo.23. wrytten, beholde I fende my angell before thee, to keepe thee in the way, and to bringe thee into the place which I haue prepared.

Nume.22. The angell of god ftode in the way againft Balaam riding vpō his Affe.

Iudi.2. The angell of oure Lorde rebuked the chyldren of Jfraell, becaufe they hadde fworne and made a peace with the Cananites, puttynge them in remembraunce of Gods benefites done and fhewde vnto them.

Iudi.6. The angell of ours Lorde appearynge vnto Gedeon dyd comfort him, and bolded him to deliuer the people.

Iudi.13. The Angell appeared to Manues wyfe that was barren, declarynge vnto her, that fhe fhoulde conceaue,

and

and that she should kepe abstinence.

After that the people at Dauids cō-
maundement wer nombred, our lorde
sent a pestilence into Israel. And whē 2.regu.24.
the angel stretched out his hand vpon
Jerusalem to destroy it, Dauid seyng
the angell that smote the people, said.
Lo, it is I that haue done wyckedly.

Our Lordes aungell dyd comforte
Helias seynge the tiranny of Jezabel 3.regu.19.
and refreshed hym wyth sober meat.

And the angel opened vnto Helias, 4.regu.1.
what he should answer vnto Ochozi-
as messengers.

There were mo good angels with
Elizeus to defend hym, then ther wer 4.regu.6.
euil menne wyth hys aduersaryes to
hurt hym.

The aungell of oure Lorde came,
and smote in one nyght of the Assiry- 4 regu.19.
ans an hundred foure score and fyue
thousand.

The aungell Raphaell that was
Tobias guid, deliuered him from the Tobi.5.6.
daunger of the fysh, and his wife from
the deuil, he restored old Toby to hys
sight, and throughe him, as well hys

parentes, as his companions and fe-
lowes were repleanished wyth dy-
uers consolations.

As truly as our Lord lyueth, sayth
Iudi. 13. Judith, hys aungell hathe kepte me
going thither, remaining there, and
comming hither again frō thence.

One of the Seraphins flewe vnto
Esa. 6. Esay, and cleansed him with a stone,
whyche he toke from the altare wyth
the tonges.

The angell of God descended with
Dani. 3. Azaria and his felowes into the ouen
or fornace of fyre.

Daniel beynge wythin ths den of
Dani. 6. Lions, sayde vnto king Darius com-
mynng vnto him. My God hathe sente
hys aungell whyche hathe shutte the
Lyons mouthes, so that they myghte
not hurt me.

Afterwardes the angell of our lord
Dani. 14. brought the prophet Habacucke out
of Jewry into Chalde, to beare Da-
niel his dinner.

There were diuers and great mi-
Dani. 9. steries shewed vnto Danyell by the
10. 11. ministery of angels.

Ma-

Machabeus and they that wer with him prayd our Lord, that he wolde send a good aungel to deliuer Israel. Then there followeth. Ther appeared before them an aungell in white clothyng. 2. Mach. 11.

The angel Gabriel to anaunce and vpon the conception of Jhon ỹ Baptist, appeared vnto zachary. Luke. 1.

And to denounce the conception of our sauiour, the self angell Gabryell was sent of God vnto a city of Galile, named Dauid of Nazareth. Luke. 1.

And againe, when oure Lord was borne the aungell of our Lorde stode harde by the shepheardes, and there was wyth the angel a multytude of heauenly souldyors praysing God. &c Luke. 2.

We rede also, that thangell of our Lord appeared, & spake vnto Joseph, fyrst before his natiuity, saying, fear not to take vnto the Mary thy wyfe. Mat. 1.

Secondly, after the adoration & worshipping of the wise men. Aryse and take the childe and his mother, & goe into Egipt. Thyrdly, after Herodes death. Take the child and his mother and go into the land of Israel. Mat. 2. Mat. 2.

Of good angels.

Mat. 4. After the departure of the deuil that tempted hym, the angels came and ministred vnto hym.

Luke. 22. And after hys supper, and in hys prayer made in the garden, there appeared an angel vnto hym from heauen, comforting him.

Mat. 28. At the tyme of hys resurrection, the angel of our Lorde came downe from

Iohn, 20. heauen. Mar. xvi. Lu. xxiiii.

Act. 1. At our Lords allencion, behold two men rode by them in white apparell.

Act. 5. The chefe prestes rose vp, and all they that were wyth hym, laid handes on the Apostles, and put them in common prison. But the aungell of oure lord by night opened the prison dores, and broughte them forthe, and sayde, go, and preache in the Temple to the people.

Act. 8. The angel of our Lord spake vnto Philip, saying: Arise and go toward the South. &c.

Act. 10. Cornelius saw euidently, about the ninth hour of the day, an angel of god comming into hym, and saying. Cornelius. &c.

And

And Peter being a slepe in Herodes prysone, the aungel of oure Lorde was then present. &c. Act. 12.

Kyng Herode arayed hym in royall apparel, and set hym in hys seat, and made an oration vnto theym, and the people gaue a shoute, saying: It is the voyce of a God, and not of a manne. And immedyatelye the aungel of the lorde smote hym because he gaue not the honoure to God, and he was consumed and eaten of wormes, and gaue vp the ghost. Act. 12.

There stode an aungell of God by Paule in the shyp, counsellyng him to be of good cheare, sayinge, feare not Paule. Act. 27.

Our Lord signifyed thinges which must shortly come to passe. And after that he spake by hys angell vnto hys seruaunte Jhon, whyche bare recorde of the woorde of GOD. &c. And that booke is full of angelycall reuelatyons. Apoca. 1.

¶ Of euill Spirites.

Ca. xxxii.

Euyll

Of euil Spyrites.

1.regu.16. Euil spirites are sayd to be oure Lords, because they are in gods power, and what so euer they do, they do it by God. The euil spirit of God vexed Saule.

Tobi.3.8. The deuyll killed Saras Raguels daughter vii. husbandes, but yet by the comming of Raphael the good angel was erected.

Iob.1.2. Sathan had euen so muche power vpon Jobs cattell his house wherein his children did eat, and vpon his body, how much the deuine prouydence did suffer him to haue.

Mat.8. The euil spyrite made the mã fearce and cruel. And also he maketh a man vncleane, for those ii. demoniakes, or possessed with deuils wer out of measure fearce, & dwelt & laye in graues. And the deuils desired to goe into the swine, not into Lambs. One of those ii. was more famous then thother, he ware no clothes: he abode in no hous but in graues, he was bounde wyth chaines, & kepte wyth fetters, and he brake the bandes, and was caryed of the fende into wildernesse.

Luke.8.

This

This euel spyte maketh a manne both deafe and domme, and when the spirite taketh hym, he knocketh and teareth him and he foameth and gnasheth with his tethe & pineth away, & often times he casteth him into fire & water, to destroy and lose him. Mar. 7. Luke. 9. Mar. 9.

Our Lorde refused the laude and praise of maligne spirites. Holde thy peace (quod he) & come out of the mã. Luke. 8. Mar. 1.

Our Lord dyd forbid his disciples to reioyce that the euill spirites were vnder them, and subdued vnto them, as though they shuld not esteme that thing very greatly. Luke. 10.

A certaine damsel possessed wyth a spyte ỹ prophesied, cryed out many a day after Paule & hys fellowes. But Paule being heuy therfore, turned about and said to the spyte, I commãd the in the name & vertue of Iesu christ ỹ thou come oute of her, and he came out the same hour. And note ỹ Paule would not that the doctrine of truthe shuld be confirmed by the spirit of deceitfulnesse and falshode. Act. 19.

Certain of the Iewes toke vpon thẽ to cal ouer thẽ, which had euill spytes

the name of our Lord Jesus, sayinge,
Act.19. we adiure you by Jesu whome Paule preacheth. And the euyl spyryte answered and said, Jesus I know, and Paul I know: but who are ye? and the man in whome the euyll spyryte was, ran on them, and ouercame them, and preuailed againste them, so that they fled out of that house naked and wounded

Of the immortality of the reasonable soule. Ca. xxviii.

For as much as it is saide of Abraham, that he was put to his
Gen.25. people, it is supposed that he had people in a nother world, that is, men, which liued wel as he dyd.

We haue the lyke saying of Isaac.
Gen.35.49 He was put vnto hys people. And of Jacob.

And when Jacob beleued that hys
Gen.37. sonne Joseph was deade, he sayde, I will go downe into hel vnto my sonne mourninge. So then, he beleued that he was there in spyryte.

Josephes bretheren hauynge in will and mynde to saye, that one of theyr bre-

brethren was deade, said. We are xii. brethren, the sonnes of one man, the yongest is with oure father, and one no man wotteth wher he is. Gen. 42.

Our lord appearing vnto Moses in a bush, sayd, I am the God of Abrahā Isaac, and Iacob. &c. by thys our sauiour proueth the resurrectyon of the dead. He is not a God of the dead saith he, but of the liuyng. Exo. 3. Mat. 22.

It is sayd of Chore and hys compayne, that they wente down alyue into hell, and the earth closed vpon them, and they pearyshed from amonge the congregation. By thys it appeareth that the euil, as touchyng theyr soules do lyue in hel. Nume. 16.

If Saule had surelye beleued that Samuel had bene extincte and deade as touchyng hys soule, he woulde not haue desyred hym to haue bene reuyued and called againe. 1. regu. 28.

When that Dauids seruauntes, marualled why he wepte not for hys yonge sonne that was dead, he said, I shal go to him, rather thē he shal come again to me.

When

When that Dauids seruaunts, mer
2.regu.12. uailed why he wept not for his yong sonne that was dead, he said, I shall go to him, rather then he shall come againe to me.

When Absolon was hanged, and
2.regu.18 thrust thorowe with iii. speares, Dauid bewailed & lamented him mournfully. And s. Augustine in his boke de doc. chri. sayth. That Dauid bewaild not the lack and deathe of hys sonne. But because he knew to what pains that adoulterous and Paracide soule shoulde be drawen vnto. But for his other sonne that died an Innocente,
2.regu.12. and for whose sickneſſe hee was sore afflicted, he reioyſed.

3.regu.17. Helias prayd for the reuiuification of hys hostes chylde, saying. O Lord my God, let thys childes soule come into hym againe.

Oftentimes we read in the bookes
3.regu.14. of the kynges, he was layde a sleape wyth hys fathers. The whiche thing by no meanes maye be vnderstanded
4.regu.13. or spoken of brute beastes: and therefore ther by it is prouedthat they liue

after

after theyr death, and that here after they shal arise again, as it appeareth in those that slepe.

It is manifest and open by Thobias wordes which he spake rebuking the folishnesse of his kinsfolkes, that the soule liueth after that it is seperated from the body. We are, saythe Toby, the children of holy men, and loke for the life, which God shal geue vnto them that neuer tourne their beleefe from him. And afterwardes in his oration and prayer he saithe. O Lord, deale not wyth me accordynge to thy wil, and commaund my spirite to be receiued in peace. Tobi.2. Tobi.3.

Our Lord gaue Job double of al ỹ euer was his. And at lengthe he gaue him vii. sonnes, and iii. doughters. Tobi.42.

The preacher (after the mynd of s. Gregory in the lasse of his Morales) spake expressly and plainly, sayinge. Let the dust be tourned agayne vnto earthe, from whence it came, and the spryte shall retourne vnto God, whiche gaue it. Eccle.12.

By those wordes that the dampned do saye in hell, they declare and

Sapi. 5. shew, that the good as wel as the euil do liue in a nother world.

Thus it is wrytten euen literallye of Nabuchodonozor king of Babylon Now that thou art laid down to slepe
Esai. 14. that is in death, there come no mo vp to helpe vs downe. Yel also beneathe trembleth to meete thee at thy comming. And after there followeth. Thy pryde is brought downe into the depe of hel. And many mo thinges ar wryten there, by the whyche it is euidente that he perished not vtterly, but that his soule went downe into hel.

When that they counseld Eleazarus to faine and dyssemble hym selfe to
2. Mach. 6. haue eaten of the flesh of the sacrifice: he said. Though I were now delyuered from the tormentes of menne, yet shuld not I escape the hand of almighty God, nether alive nor dead.

One of those seuen brethren, saide.
2. Mach. 7. Those thynges I possesse and haue from heauen, but now for the lawe of God, I despyse them, for my truste is that I shall receyue them. Of hym agayne. Lykewise it is cleare and manyfest

nyfest by the mothers wordes and o-
ther, that they, as touchyng the soule
beleued not that they should pearish.

Razias takyng hys owne bowels, 2. Mach. 14.
threw them vpon the people, callyng
vpon our Lord and ruler of the earth,
and spirit to reward and restore him
this again, and so he dyed.

Our sauiour warninge his Dysci- Mat. 10.
ples, the whych he sent abrode, sayde
vnto them. Feare ye not them which
kyl the body, but are not able to kyll
the soule. But rather fear him, which
is hable to destroy both soule and bo-
dy into hel.

That thing which our Lord dothe Luke. 16.
shew of the rych man and Lazarus se
meth to be no parable or symilitude,
but a manifest hystorye. And so it ap-
peareth that the soules bothe of the
good and euyll be immortall, and re-
ceyue after the separatyon from the
bodye, euen as they deserued beynge
in the body.

Our Lorde by the ensample of the
vniust stewarde that made hym fren- Luc. 16.
des wyth hys masters goodes, dothe

conclude: sayinge: make you frendes of the vnrighteous Mammon, that when ye shall haue neade, they may receiue you into euerlastinge habitatiõs. The which saying was of none effect, if the soule after the seperation from the body, or after the death of ỹ body, had no receptacle or place to be receiued vnto.

Act. 7. Blessed saint Steuen had a deuout and a right opinion and faithe of the soule, the whyche when they stoned him, saide, Lorde Iesu, receyue my spryte.

2. Cor. 5. It appeareth manifestlye by the wordes of that excellent doctor Paul that the soule doth liue after it be seperated from the bodye. We knowe (saith he) that if our earthy mancyon of thys dwellynge wer destroyed, we haue a building of God, an habitation not made wyth handes, but eternal in heauen.

Philip. 1. And he saith, I desyre to be loosed, & to be with Christ.

And the selfe same man saythe. O wretched man that I am, who shall dely-

deliuer me from this bodye ſubdued vnto death: Truely he wold not ſay ſuch thinges, but that he was ſure of a nother life. roma. 7.

Of the faith that man ſhuld haue vnto God.

Cap. xxxiiii.

Abraham beleued our lorde, and that counted he to him for righteouſneſſe: and note that he beleued God, whiche promiſed hym a thynge moſt difficult and hard. Gen. 15.

After that the children wer paſt ouer the red ſea: and Pharaos hoſt ouerthrowne and drowned, the people feared oure Lorde, and beleued the Lord and his ſeruaunte Moſes. Exo. 14.

Moſes vntyll he came to the waters of ſtrife, faithfully beleued al the ſayinges and wordes of our Lord, but somewhat he ſtackard there. Nume. 20.

Jonathas ſaide vnto his harneſſe bearer. It is no hardneſſe wyth oure Lorde, to ſaue either in manye, or in fewe. 1. regu. 14.

This was a woorde of a great and
1. regu. 17. a mightye fayth. That Dauid sayed when he should fight against Goliath the geyaunt. Thou comest to me with a swerde, a speare, and a shylde: But I come too thee in the name of oure Lorde.

Josaphat saied vnto hys hoost ge-
2. Para. 20. thered together to fight. Put youre trust in the Lorde youre God, and ye shalbe sure and in sauegarde. Geue credence to his Prophetes, and so shal ye prospere.

Aza spake a woord of a great faith,
2. Para. 14. saying. Lorde it is no distance or matter to the, whether thou helpe in few, or in many.

Esdras commynge to Jerusalem,
1. Esdra. 8. requyred not of the kynges gydes to conducte hym on his waye because it was a perylouse & a leoperdous way, but turnde hym selfe to prayer, and to faste.

When Nehemias perceiued & sawe
2. Esdra. 4 so many dangers & labours hang ouer theim, he said. God shal fight for ve, & we wyl be laboring in the worke.

Da-

Daniels felowes ſpake a woꝛde of a great and a feruent faythe to kyng Nabuchodonoſoꝛ. Oure God whome we ſerue is able to keepe vs from the hoote burning Ouen, and can ryghte well delyuer vs oute of thy handes. *Dani. 3.*

Judas Machabeus ſayde vnto hys felowes that wer afraide. It is a ſmal matter foꝛ many to be ouercome with a fewe. Yee, there is no difference to the God of heauen, to delyuer by a greate multytude, oꝛ by a ſmall company. Foꝛ the victoꝛy of the battayle ſtandeth not in the multytude of the hooſt. But the ſtrength cometh frome heauen. *1. Mach. 3.*

Eleazar ſayde vnto thoſe whiche would that he, fayninge hym ſelfe to haue eaten of the fleſh of the ſacrifice, ſhoulde haue ſcaped death, I cannot eſcape the handes of God almighty nether alyue noꝛ dead. *2. Mach. 6.*

The wooꝛdes of thoſe ſeuen bꝛetherne and theyꝛ mother pꝛoceaded and came of the abounḋant faythe of the mynde. *2. Mach. 7.*

Luc.1. Thangel saide vnto zachary Jhon the Baptiste father. Beholde it shall come to passe, that thou shalt be dom and not be able to speake, vntyll the daye that theese thinges be perfourmed, because thou beleuedst not my wordes.

Luc.1. And Elizabeth filled with the holy ghost, dyd spetiallye laude Marye the virgin, sayinge: blessed arte thou that hast beleued. &c.

Mat.2. It is proued that ther was a merueilous faith in those three wisemen: the which comming oute of the East to Bethelem, and finding the childe with hys poore mother, most humblye did worship hym, and offred mistical giftes vnto him.

Mat.8. Our Lord euen meritoriously commended the faythe of the Centuryon, the whiche sayde. Syr I am not worthye. &c. Then ther followeth, I haue not founde so greate faythe in Israell.

Mat.9. Euery mannes proper faith maye be verye profytable vnto hym, yf the faith of other menne was so commodious

dious and profitable vnto the sicke of the palsy. And whan Jesus sawe the faith of them, he said. Son be of good cheare, thy synnes bee forgeuen the, and oute of hande he wholye healed him. Luc. 5.

A womā whych was diseased with an issue of bloud, said within her self: if I may touche but euen hys vesture only, I shalbe safe. Then ther foloweth, doughter be of good comfort, thy faith hath made the safe. Mat. 9.

Our Lord did not many miracles in his owne country, because of their vnbelefe. Mat. 13.

When Peter walkinge on the water began to sinke, oure Lorde reproued him for lacke of faith, sayinge: O thou of little faith, wherefore diddest thou doubte? mat. 14.

The woman of Canane is greatly praised of our Lord, to whom he said, O woman, greate is thy faithe, be it vnto the, euen as thou wilt. mat. 15.

Peter spake a faithfull worde vnto our LORDE that asked hym, mat. 17.

what

what men saide that he was. Thou art, said Peter, the sonne of the liuing God.

The faith of Magdalen was marueleous, and therfore she iustly deserued to heare of our LORDE. Thy faithe hathe made thee safe, or saued thee. Luc.7.

Now when the father of the child that was lunatike beleued. He moste hũbly required that his faith might be encreased, and wepinge bee sayde. Lorde I beleue, healpe thou mine vnbeleefe. mar.9.

Oure Lorde sayde vnto Thomas. Bringe thy finger hither. &c. and bee not faithlesse, but beleuing. Because thou hast sene me, thou hast beleued, blessed are they that haue not sene, & yet haue beleued. Iohn.20.

Upon Whitson sondaye after Peters first predication, & the receiuing of the holy ghost, ther beleued about thre thousand men. Act.2.

When the halting man was made whole, he spake vnto the people that wondred, and were sore astonyed. Act.3.4.

And

And many of them whiche hearde the wordes, beleued. And the numbre of them was aboute v. thousande.

The Apostles chose Steuen a man full of faythe, and full of the holye ghoste. Act. 6.

The Enuche sayde vnto Philippe, See, here is water, what doothe lette me to be baptised. Philip sayde vnto hym, yf thou beleue with all thyne hearte thou mayest. And the Enuche answered and sayd, I beleue that Jesus Christ is the sonne of God. And then Philip baptysed hym. Act. 8.

Saule and Cornelius were diuersly brought vnto the faythe of Christe, but yet they were brought edificatyuely and fruitfully. Act. 10, 9.

Some of Sipers and Ciren whiche when they were come to Antioche, spake vnto the Grekes, and preached oure Lorde Jesus. And a great nombre beleaued and tourned vnto oure Lorde. Act. 11.

Paulus the Proconsull and ruler seyng howe that Elimas the sorcerer Act 13.

that

that resisted Paule the Apostle, was made blinde by the word of God, beleued, and wondred at the doctrine of our Lord.

Act. 13. Paule and Barnabas saide vnto the Iewes. It was meete that the worde of God shuld fyrst haue bene preached to you. But seinge ye put it from you, lo, we turne to the Gentyles. When they hearde this, they were glad and glorysied the name of God, and beleued, euen as many as were ordained vnto eternall lyfe.

Act. 14. A certaine man at Listra, a crepell whiche neuer hadde walked, hearde Paule preache, whiche beholdinge him, and perceiuing that he had faith to be whole, sayde vnto hym, stande vpright on thy feete, and he wente forthe and walked.

Act. 14. It fortuned in Iconium that Paul and Barnabas wente into the sinagoge of the Iewes, and so spake, that a greate multytude bothe of Iewes and also of the Grekes beleued.

Act. 16. As Paule and Barnabas wente through diuerse townes and cyties,

the

the congregations were stablished in the faithe, and encreased in nombre daily.

When the keper of the prysone, in the which Paule and Silas were detained, saw the earthquake, and the prison open, beyng sore troubled and afraid, fel down at their fete, saying: what must I do to be saued: and they said, beleue in oure Lorde Jesus, and thou shalt be saued. Act. 16.

When Paul had disputed at Athēs against Idolatry, certaine men cleauing vnto him, beleued, amonge the which was Dionisius. &c. Act. 17.

Of the fidelitye that ought to be kept to man.

Capi. xxxv.

Eliezer Abrahams seruaunt dyd the message cōmitted vnto hym, by his master verye faithfullye, when he went for Rebecca to Bathnals house. Gen. 24.

Jacob serued his vncle Laban faithfully, when that he keping his shepe by day was consumed with heat, and by night with frost. Gen. 29. 31.

Joseph

Of mans fidelity.

Joseph shewed him self faithful vn-
Gen. 39. to his maister, in that he woulde not touche hys wyfe. And in his counsail
Gen. 41. that he gaue vnto Pharao: and in suche seruice as he exhibited and dyd for hym.

Rachab the harlot did faithfullye
Iosu. 2. 6. with the spies which Josue sent: and likewise Josue afterwardes vsed her faithfully again.

Althoughe the Gabaonites had de-
Iosu. 9. 10. ceiued Josue and the children of Israel, yet they kepte their othe and promise wyth them, and after that faithfully defended them against theyr enemyes.

Jonathas did faithfully disclose his
1. regu. 20. fathers yre and wrathe vnto Dauid, and as much as laye in hym, excused hym, and afterwardes cõforted hym.

Abiathars father beynge slaine by
1. regu. 22. the occasion of Dauid, I am, saythe Dauid, the cause of the deathe of all the soules of thy fathers house. Abide with me, and feare not. For if anye seke my soule, he shal seke thine also, with me thou shalt be in sauegarde.

Dauid

Of mans fidelity.

Dauid would not smyte, nor laye his handes vpon Saul hys Lord and king. Notwithstanding he was euel, and did persecute him, and yet if hee had woulde, hee myghte twyse haue slaine hym. 1.regu.24.

The harnesse bearer of Saule was a greate signe and token of fidelitye, and yet he did but vndiscretely, when that he, seing his master was deade, woulde liue no longer, but fel vppon his sweard, and died with him: what oughte we then to do for oure Lorde that was crucified for vs? 1.regu.31.

The men and inhabitours of Jabes in Galaad, shewed them selues faithfull to Saule theyr Lorde, notwythstandinge he was euell and wicked, when they reuerently buried hym. 1.regu.31.

Urias the Hethite would not liue in delite and pleasure, as long as hys Lord Joab labourd and was in warfare. 2.regu.11.

When the city of Rabbath was in ieopardy to be losse and taken, Joab as long as he beseged it, sent for Dauid to come thither to take the citye, 2.regu.12.

that

that the honor of the victory might be
geuen to his master, & not to him self.

When Dauyd fled from Absolon,
& that sayde vnto him. As truelye as
2.regu. 15. God lyueth, in what place my Lorde
the kynge shalbe, whether in death
or lyfe, euen there also wyll thy ser-
uaunt be.

Dauids menne woulde not that he
2.regu.18. should goe forthe with theim to bat-
tayle. Saying. Thou art compted to
be worth ten thousand of vs. Wherby
it appeareth that faythfully they lo-
ued hym. And in another place. Thou
2.regu.21. shalte notte goo oute with vs to bat-
tayle, that thou quenche not the light
of Israell.

All Israelt separated them selues
2.regu.20. from Dauid, and folowed Selon the
sonne of Bochri. But the Iewes clea-
ued vnto their kynge bothe faythfully
and constantly.

Thre robust and stronge menne,
1.Par.11. moste faithfully defended Dauid fight
ynge agaynste the Philistians, and
brought him water out of the well of
Bethelem, the whyche he greatlye
desy-

desyred.

Ioiada the bye preest, dyd exceding faythfully with Ioas the sonne of Ioram kynge of Iuda. Notwithstanding that he afterwardes regarded it but slenderly. 4. regu. 11.

Onias the bychop, and other preestes did faythfully trauell and labour, to kepe such thinges as widowes and peppyles had deposed and geuen them to kepe. 2. Mach. 3.

Oure Lorde dothe commende the fidelite of those seruauntes that encreased the thynges delyuered vnto them. Mat. 25.

Paule wyth great faithfulnes procured the gatherynge of mennes almes to be done for the necessite of the poore in Iewry. 2. Cor. 9.

Paule sent faythfull and effectuous letters to Philemon for his fugitiue seruaunte Onesimus. Philip. 1.

Certain of the chefe of Asia, gaue Paule discrete and faythfull Counsayle, desirynge hym, that he would not preasse nor come into the common hall. Act. 19.

Of

Of quietnes of minde.

¶ Of quietnesse and illustration of the minde.

Cap. xxxvi.

Gen. 12. 13. 15. 18. AFter that Abraham went from Hur of the Chaldees. Our lord appeared sondrye tymes vnto hym, and visyted hym wyth dyuers reuelations.

Gen. 18. Our Lorde appeared vnto Abrahã in the plaine of Mambre, as he sat in his tent dore in the heat of the daye. The whiche maye be expounded of a contemplatiue man.

Gen. 24. Isaac dwelt in the south countrey, and was gone out in his meditations or to pray in the field.

Gen. 25. Esau became a cunning hunter, & a tiller of the earth, but Jacob was a quiet and a symple man, and dwelled in the tentes.

Gen. 28. Jacob departed from Bersabe to come to Haram, and purposynge to reast there in a certaine place, because the sonne was downe, he tooke of the stones that were in that place, and put them vnder his heade, and layde hym

hym downe and slept in that same place, and he sawe in a dreame a ladder standinge vpon the earth. &c

Moses kept the shepe of Jetro his father in lawe, and he droue the flocke to the back side of the desert, and came to the mountaine of god, Horeb. And Oure lorde appeared vnto hym in a flame of fire. Exo. 3.

Jethro Moses father in lawe seinge hym occupied from morninge vnto euen in geuinge of iudgement to the people he sayde vnto him, Thou consumest and wearyest thy selfe, and those that are with the with vayne and vndiscrete labour. Be thou vnto the people in those thinges that pertayne vnto god. Exo. 18.

Our lord came doune to the mount Sinay, and called Moses vp to the top of the mountaine, and there he reueled vnto hym the iudgementes, the commaundemētes, and the ceremonies the which he should teache the people. Exo. 19.

Our lorde spake vnto Moses face to face, as a mā speaketh vnto his frende. And Moses was with oure lorde. 40.

dayes, and fortie nightes, and did neither eate breade, nor drinke water.

Deu. 32. Oure Lorde spake vnto Moses, saying, get the vp into this mountayne, and frome thence beholde the lande, whiche I geue vnto the chyldren of Israell.

1. regu. 3. Samuel did slepe in the temple, and oure Lorde calde Samuell.

2. regu. 7 When kynge Dauid satte in his house, after that our Lorde had giuen him rest rounde aboute from all hys enemyes, he sayde vnto Nathan the Prophete. Thou seyste, that I dwell nowe in an howse of Cedarre trees, but the Arke of God, dwelleth within the curtaine.

3. regu. 19. It was shewed vnto Helias that fled from the face of Jezabel, that our lorde was not in a greate spirite, nor in no cõmotion, nor winde, nor earthquake, but in a small styll voyce.

The mynde of man muste take his iudgement by the similitude and likenes of corporall thinges, or els it must be lifted vp to god, in whõ, what soeuer is sene or thought delectable in anye crea-

creature, is inseperable sounde muche better. So that when the mynstrell played before Eliseus, the hande of Oure lorde came vpon him. 4. regū. 3.

When Eliseus woulde praye deligently for the Sunamites child that was departed, he dyd it not openly before al men, but shutte the doore to the lad and him, and prayed vnto Oure lorde. 4. regu. 4.

Sara Raguels doughter beynge rebuked and slaundred of on of her maydens, went into the innermost chamber of her house, and thre dayes and thre nightes she nether eat nor dranke, but continued in prayer, and besought god with teares that he woulde deliuer her frome that rebuke. Tob. 3.

Judith perceyuing her people to be streyted and in daunger went into her closet, put on an heary smocke, strawed asshes vpon her head, and fallynge downe before oure Lorde cryed vnto hym. Iudi. 9.

Quene Esther fearing the daunger that was at hande, fledde vnto oure Esth. 14.

lorde. And when she had laide a waye her glorius apparel, she put on garmentes that serued for syghinge and mourninge, and prayd thus vnto our Lorde, helpe me desolate woman.

Psal 54. After the tribulations and perturbations which Dauid sustained & suffred, he sayd. Who shal geue me winges lyke a doue? For then would I flie away, and be at reste. Then he sheweth the maner howe to come to these wynges, & rest saying. Lo, then would I get me away farre of, and remayne in the wylderneste.

Eze. 1. When Ezechiell was amonge, or in the myddes of the prisoners, the hande of our Lorde came vpon hym, and he sawe a stormy wynde come out of the north.

Dani. 2. When Daniell hearde of the cruell sentence that was pronounced against the wise men of Babilon, he wente home, and the mysterye was shewed vnto hym by a vision by night.

Dani. 9. The Angell Gabriell sayde vnto Daniell that prayde feruently. I am nowe come to teache thee, and to make

thee

thee vnderstand, that thou art a man greatly beloued.

I wyll stande vppon my watche sayth habacuc, and shall fasten my ioy vpon my bulwarke, to looke and se, what shalbe sayd vnto me, and what answere I should make hym that reproued me. *Haba. 2.*

And when the people were sent awaye, he wente vp into a mountaine to praye alone. And when night was come, he was there hym selfe alone. By the whiche thynge he geueth the people an ensample to flee, and to seke for solitariousnes. *Math. 14.*

And zacharias wente into the temple of oure Lorde, and the whole multitude of the people were without in prayer, while the incense was a burnynge. And then there appeared vnto hym an Angell of oure Lorde. *Luke. 1.*

Martha was troubled and combred about muche seruinge, but Mary sytting at Gods feete, hearde the worde of God. And it is greatly to be noted, that quyetnes, and the hearing of gods word should be preferde aboue al reli- *Luke. 10.*

gyons and deuoute miniſtery & ſeruice

Iohn.11. When Jeſus ſawe mary wepe, and the Jewes alſo wepinge whiche came wyth her, he groned in the ſpirite, and wepte, the whyche thinge he dyd not, when Martha ſpake vnto him.

Our lordes diſciples wer wonderfullye illuminated and taughte at the cõminge of the holy ghoſt. Act.2.

After the light from heauen ſhyned rounde a boute Saule, he fell to the earthe, and was made blind, he faſted and prayed by the ſpace of thre dayes, and hadde many excellente reuelations from Chriſt. Act.9.

When Peter was lodged in Simõs the Tanners houſe, at a certain time he wente into the hyeſt place of the houſe to praye, to the entent, that he, beynge farre from the troublous people that were beneathe, myghte geue hym ſelfe the more quyetlye to hys prayers. Oure Lorde, Peter beynge in a traunce, ſhewed vnto hym, that the heathen oughte not to be repelled from the predication of the goſpel. Act.10.

Paul

Of longanimity.

Paule was taken vppe into the thyrd heauen, and hard secreate wordes, which no man can vtter. His exceading great wisdome appeareth in hys Epistles, and principallye to the Romaynes. To the Ephesyans. To the Collossyans. And also to the Hebrues. 2. Cor. 12. rom. 1. 9. 10. 11. Ephe. 1. 2. Col. 1. 2. Heb. 1.

Oure Lorde disclosed vnto blessed Sainte Jhon, beyng sequestred from the tumulte and consolatyon of the worlde, and banyshed into the Ile of Pathmos, the celestial and heauenly workes and dedes, as it appeareth in his reuelations.

Of longanimity.

Capit. xxxii.

Abraham taried many yeares, or euer he hadde any chylde by Sara, for hee was an hundred yere old, when his sonne Isaac was borne vnto him. Gen. 21.

From

From the fyrst promise made vnto Abraham, vntyl he hadde sede were yeres 440.

Oure Lorde suffered Israell to bee scourged and afflicted in Egipt a lōg time and season. And afterwardes to be tempted and proued in wildernes the space of 40. yeares, or euer they came to the land of promise, as it appeareth thorowe oute all the boke of Exodus and Numery.

Iudi. 20 The childzen of Israel fightyng agaīnst the tribe of Beniamin, many against a few, wer twise ouerthrown and yet at the last they preuailed.

Iob. 13. Job beyng punyshed in bodye, depriued of al hys chyldzen, laughed to scorne of hys frendes, and spoyled of all hys goodes, dyd say. Lo, though he slaye mee, yet wyl I put my truste in hym.

Tobyas elders & kinsfolkes laughed hym to scorne, whyche sayde vnto hym, where is thy hope, for the whyche thou haste done almesse, and buryed the deade?

Tob. 2. But Tobias rebuked them, & spake.

Say

Say not so, for we are the chyldren of holy men, and looke for the lyfe which God shall geue vnto them that neuer turne their belefe from him.

When Susanna was condempned by the false testimony and wytnesse of two iudges, it is thus wrytten of her, That her heart hadde a sure truste in the Lorde. *Dani.13.*

When one of those seuen brethren was requyred of the tyrande, quyckely he put oute his tounge, and constantly helde forth his handes, and spake with a stradfaste fayeth. These haue I of heauen. *2Mach.7.*

Judas Machabeus sente vnto Jerusalem two thousande dragmas of syluer to ber offred there for the offentes and synnes of the dead, iustelye thynkynge and religyouslye of the resurrection. *2.Mach.12.*

There was a manne in Jerusalem whose name was Simeon, And the same manne was iuste and godly, and loked for the consolation of Israell. *Luke.2.*

Oure Lorde goynge and ascending vp into heauen commaunded his disciples,

ciples that they sheuld not depart frō
Act.1. Jerusalem, but to waite for the pro-
mise of the father.

When Paule perceiued that the
Act.23. one parte were Saduces, and the o-
ther Pharisies, he cryed oute in the
counsell: Men and brethren, I am a
Pharisy, the sonne of a Pharisye: Of
the hope and resurrectiō from death,
I am iudged.

The Apostle doth monishe Timo-
1.Timo.6. the, to charge them which are ryche,
that they be not hie minded, nor trust
in vncertaine richesse, but in the ly-
uing God.

¶ Of the feare of God.

Capi. xxviii.

Gen.3. VNtill the time that our beati-
tude and saluation be confir-
med and stablished, there can
be no security nor sauegarde: for the
angels in heauen, & our first parents
in paradise did trespasse.

Lot

Lot euen amonge those that were
mosse wycked, was good: and yet de- Gen. 19.
partynge from Sodom with his two
doughters, vpon the mountaigne he
sinned.

The want and lack of the feare of
God, is the cause of synne, and ther- Gen. 20.
fore Abraham sayd vnto Abimeloch,
I thoughte wyth my selfe, sayinge.
Paraventure the feare of God is not
in thys place, and they shal slaye me.

The midwiues feared God, and he
made them houses. Exo. 1.

Our Lordes will was to make the
children of Israell sore afrayde, and
therfore he gaue them his law wyth Exo. 20.
thunder, fire, lightnyng, noyse of the
trumpe, smoking mountaine, and o-
ther signes most terrible.

A man oughte not to truste in the
honesty of hys parents, for Abraham I. regu. 8.
hadde manye euyll chyldren, and but
one good. Samuell hadde two, and
both naughts, Dauid had many that
wer euil. Salomon had one euil sone
and follish, and there are found many
examples of other.

After

Of the feare of God.

Exo.14 After the childzen of Israell were gone ouer the red sea, and that Pharaos hoste was dzowned, the people feared the Lozd, and beleued our lozd and his seruaunt Moses.

3.regu.18 Abdias which was the gouernour of Achabs house, feared greatlye the God of Israel. Foz when Jezabel destroyed the pzophets of our Lozde, he toke an hundzed pzophetes, and hyd them, fifty men in one caue, and fifty in an other, and pzouided bzeade and water foz them.

4.reg.17 The men which the kinge of Babilon sent to inhabite Samaria feared not God, and therfoze our Lozde sent Lions among them, the whyche destroyed and slue them.

2.Para.19 Josaphat set iudges thozowout al the cities of Juda, commaunding thē abone al other thinges, that the fear of God sheulde be wyth them, and to do al thyng wyth diligence. Foz ther is no vnrighteousnes with the Lozd our God.

Tob.1.2. The elder Tobias taught his sōne from hys youth vp, to fear God, and

to

to refraine from all sinne, and caused those that feared God to be cauide to dine and to be meary with hym. And he fearing God more then the kyng, toke the bodyes of the slaine, and buryed them.

And Sara Raguels doughter, in her oration and prayer to our Lord, confessed, saying. An husbande haue I consented to take, not for my pleasure, but in thy feare, *Tob.3.*

The yonger Tobias & hys frendes with the fear of our Lorde, helde the feast of the maryage. *Tob.9.*

Judith was a widowe of a verye good report wyth euerye one, for she feared oure Lord greatlye, and there was no body that spake an euill word of her. *Iudith.8.*

Amonge al other thinges that Job is commended for, the fear of God is most specially touched. And therfore he saide, I haue euer feared God, as the swelling waues and floudes. *Iob.1.2.*

Thys is specially spoken of a strög woman, a woman that feareth oure lord, is worthy to be praised. *Iob.31.*

When

Of the feare of God.

When Eleazarus was tormented
2. Mach. 6. and prefled with plages, & fore martirdome, he faid: Thou o Lord knoweft that whereas I might be delyuered from death, I fuffer thefe fore paines of my bodye: but in my mynde I am wel content to fuffer them becaufe I feare thee.

A greate tempeft beinge moued in
Ionas. 1. the fea, the fhypmen, in whofe companye was Jonas, caft hym into the fea, and the fea lefte ragyng, and the men feared our Lorde exceadynglye, doyng facrifices and making vowes vnto our lord.

If any lord ought to be feared, becaufe he maye geue vnto man muche good, a great deale more fhould God be feared becaufe he can geue the hieft and greateft goodneffe of all. For
Tobi. 4. Thobias faithe, My fonne, bee not afraid: we fhal haue great good, if we feare God. And becaufe that god can
Mat. 10. geue that, that is euyl alfo, Chryfte doth fay, feare hym, whych is able to deftroye bothe foule and bodye into hell.

If

If the seruaunt vnto whome a talent was committed, was greuously punished because he dyd not multipli and encrease the same; but kepte it and brought it again bound in a napkin: what shall become of him, that doth waste and spende all that euer he hath luxuriously, and as much as lyeth in hym, doth cõtrary and against our Lord? *Luke. 19.*

They shall be greuously punyshed that haue done wickedly: And so it appeareth that they shall be confounded that haue not done the workes of mercy. For it shalbe thus said vnto them departe from hence ye cursed, into euerlasting fire. *Mat. 25.*

Simeon was a iuste man & a fearful, and loked for the redemptiõ and consolation of Israell. *Luke. 2.*

And the fearfull and deuoute men dressed Steuen that was stoned to death by the Iewes, and made great lamentacion ouer him. *Act. 8.*

It is wrytten that the churche or congregations after Paules conuersyon, was edyfied, and walked in the

feare

feare of our Lorde, and was repleanished by the comforte of the holye ghoste.

By the occasion of Cornelius that

Act. 10 feared God, Peter sayde, In all people, he that feareth god, and worketh righteousnesse, is accepted with him.

Of the fear, wher with the euill feare those that be good.

Capi. xxxix.

Abimelech said vnto Abraham.

Gen. 21 God is with the in al that thou dost. And therfore sweare vnto me euen here by God, that thou wilt not hurt me.

The Egiptians that followed the

Exo. 14 children of Israel passyng by the middest of the sea, saide. Let vs flye from the face of Israell, for the Lord fyghteth for them againste the Egyptyans.

Saule consideryng that our Lorde

1. reg. 18 was with Dauid, began to fear him.

The captaine ouer fifty that came

4. reg. 1. the thirde tyme to Hely, spake reuerently

rentlye vnto him, and because the o-
ther two dyd not so, they were consu-
med with fire that came downe from
heauen.

It happened that when the wall of Jerusalem was finyshed, that all the hethen which were there about were afrayde. 2. Esd. 6.

All the heathen on euery side were afrayde of Judas and his brethren: so that the rumoure of hys name came vnto the kinge. 1. Mach. 3.

Theire aduersaries heard that Jonathas was ready with his menne to the battayle, they feared, and were afrayde in theyre hartes. 1. Mach. 10.

After that Lisias was ouerthrone be Judas Machabeus, he was wyllinge to make peace with him, and promised, that he woulde consent to all thinges whiche were reasonable, euen as Judas woulde. 2. Mach. 11.

Herode feared John, knowing that he was a iust manne, and an holy: and he kept hym. Mar. 6.

After the terrible death of Ananias and Saphira, the disciples wer all to-

gether in Salamons porche. And no
Act.5. man durst ioyn him selfe to them, but
yet the people magnified them.

When Paule and Silas were both
Act.16. in prisone together, and their feete
made fast in the stockes: sodenly there
was a greate earthquake. The keper
of the prison beinge afraide, fel doune
at the fete of Paule and Silas, & saide
Sirs what muste I do to be saued?

¶ Of the loue of god.
Capi. xi.

When God shoulde geue the
law vnto Moses, he said vn-
Exo.20. to hym, I am thy lorde god,
shewynge mercy vnto those that loue
me, and keepe my commaundemen-
tes.

The chefest of al the cõmaundemẽ-
Deu.6. tes is the loue of god. For Moses said
after he had repeated the commaũde-
mentes vnto the people. Thou shalt
loue the lorde thy god, with all thine
harte. &c.

Moses willinge specially to printe
in

In the peoples mynde the feare and loue of god: saide, and nowe Israell, what dothe the lorde thy god require of thee, but to feare the Lorde thy god, and to walke in all his wayes, to loue him, and to serue the lorde thy god, with all thine harte. &c. Deu. 10.

Josua beinge olde, and stryken in yeres, calde all the people of Jerusalem vnto him, and warninge them of many thinges, amonge all other he sayde. Take hede most deligentlye of this that ye loue your lorde god. Josua. 23. 23

It is wrytten of Dauid, that with his whole hert he did prayse our lord, and loued god that made him: ye and he hym selfe sayde, o lorde that arte my fortitude and strengthe, I wyll loue the. Eccle. 47.

The Apostle Paule hathe geuen this sentence. If any manne loue not our lorde Jesus Christ, the same bee cursed. For oure lorde that shall reuenge thinges shall come. Psal. 17.

In asmuch as loue is a vertue that moueth a man to christ wards. Paule hadde greate Loue, the whiche was 1. Cor. 16.

crucified vnto Christ. And it may be noted, that Christ was his wisdome. Nether shewed I my self that I knew
1. Cor. 2. any thinge amonge you, saue Iesus Christe, euen the same that was crucified.

And his substaunce. I haue counted
Philip. 3 (sayth Paule) all thinges losse, and do iudge them but vyle, that I maye winne Christ.

And hys iustice. Ye is made vnto
1. Cor. 1. vs our wisdome, our Justice, our sanctification, and our redemption.

It may be saydthat Christ spake in
2. Cor. 13. Paule. Seke ye experience of Christ whiche speaketh in me:

Also Christ did worke by Paule, I
Rom. 15. dare not speak of any of those things, which christ hath not wrought by me.

Againe Christ did lyue in Paule.
I liue, yet now not I, but Christ ly-
Gala. 2. ueth in me. And agayne he saythe,
Philip. 1. Christ is to me lyfe.

Item Christ doth triumphe in him.
Thankes be to god, whiche alwaies
2. Cor. 2. geueth vs the victory in Christ

Ye may also be called Christes ser-

uant

uant. Paule the seruãt of Jesu Christ. rom. 1.
And the Apostle of Christ. Paule the Apostle of Jesu Christ.
And the legate or messenger of god 2. Cor. 5.
Now then are we messengers in the roume of Christ, euen as though God did exhorte you throughe vs, so praye we you in Christes stede, that ye be reconciled vnto God.
And he was Gods helper. We are goddes helpers or labourers. 1. Cor. 3.
And Gods champiõ. I haue fought a good fight. And againe. So fight I, not as one that beateth the ayre. And againe. If I haue foughten with beastes after the maner of men. 2. tim. 4. 1. Cor. 9. 1. Cor. 15.
Item a runner. I so runne, not as at an vncertaine thinge. 1. Cor. 9.
And a special folower. Be ye folowers of me, as I am the folower of Christ. 1 Cor. 11.
Saint. John sayth. Let vs therfore loue god, for he loued vs first. 1. John 4.

Of the loue that man ought to haue to his neighboure. Cap. xli.

Of the loue of our neigh.

Gen. 4. Cayne was greuously reprehended of oure Lord, and punished because he did wickedly against his brother, and sayde that he was not hys brothers keper.

Note how diligently and carefully

Gen. 18. Abraham prayde oure lorde, that he would spare the Sodomites, the whiche thinge was a great signe and token of loue.

Moses had so greate dilection and

exodi. 32. loue to his neighbours, whyche were hys subiectes, that in hys prayer to God, he sayde, eyther forgeue them their sinne, or wype me oute of thy booke.

Moyses did wyshe in hys prayer,

Nume. 11. that oure Lordes people coulde prophecy, notwithstãding that his honor should seme to be diminished therby.

Moses would haue no greater do-

Nume. 14. minion then he had, and yet our lorde promysed him it. Suche was his loue towardes his neyghbours whome he ruled.

Iudi. 21. The chyldren of Israell, after the occision and death of the chyldren of Ben-

Beniamin, wept very sore, and sayd. O lorde wherfore is this euyl chaunsed in Israell?

The soule of Jonathas was knyt with the soule of Dauid, and Jonathas loued him, as his owne soule. 1. regu. 18.

Dauid shewed that he loued his enemye, when he mourned for Saul, and his frende, when he wept for Jonathas and Abner. 2. reg. 1. 3.

Dauid likewise bewailed the death of Absolon his sonne, although he was euyl, and his aduersary. 2. regu. 18

Nehemias dothe shewe his greate loue towardes the children of transmigratiõ, as it appeareth by the thinges that he did for them. esdra. 2. per totum.

Because Tobias hadde shewed the works of charity to many, many did loue him, and therfore when he was commaunded by the king to be slain, he was hiden and not found. Tobi. 1.

Oure LORDE wolde that we should haue suche loue to our neighbors, that he said vnto Peter, that he shoulde not forgeue his brother that Mat. 18.

sinneth against him, till seuen times but seuenty times seuen times.

The Samaritane is much extolde and lauded for the great loue and charitye that he had to his neighboure. For comming vnto him being halfe deade, he was moued with pytye and compassion, he bound vp his woũdes and poured in oyle, and wine. Lu. 10.

It is declared that S. Steuen had a meruelous great loue to his neighbours, the which prayd more deuoutly for those that stoned hym to death, than for hym selfe. For them he kneled downe, and cryed wyth a loute voyce. But for him selfe he spake thus simplye, Lorde Jesu, receiue my spirite. Act. 7.

Paule did loue his neighbours inestimablye, for he was to them as a mother that is in trauel. For he sayd vnto the Galathians. My lyttle chyldren, of whome I trauel in byrthe againe. Gala. 4.

Item Paule is to his neighbour as a father that correcteth. In Christ Jesu I haue begotten you thorowe the gos-

Gospel And a litle after. Shal I com vnto you wyth a rod?

And to the Thessalonians. We are wytnesses how that we haue prayed you & comforted you as a father doth vnto his children. And as a nourse ỹ chearysheth, and flattereth her chyldren. And in a nother place. Euen as to babes in Christ, I gaue you milke to drynke. 1. Thes. 2. 1. Corin. 3

And as a master and a Doctor instructing. I am apoynted a preacher, and Apostle, and a teacher of the gentiles in faith and verity. 2. Timo. 1

And as a labouring and a helpyng brother. My brethren dearly beloued and longed for, I beseche Germaine my yoke felow. And in a nother place I haue you the companyons of my ioye, in the defendinge and stablyshyng of the Gospel. And againe, we be not Lords ouer your faith, but are helpers of your ioy. Phil. 4. 1. 2. Corin. 1.

And as it were a Legate to those ỹ be reconciled. Now are we messegers in the roume of Christ. 2. Corin. 5.

And Apostle bringing good tidinges

ges, ye know that I wold kepe backe
Act. 20. nothinge ẏ was profitable vnto you,
but to shew you & teach you openly, &
throughout euery house. And in a no
Act. 17. ther place, whome ye ignorauntlye
worshyp, him shew I vnto you.
1. Corin. 3 And as a builder buyldynge. As a
wise builder haue I laid the founda-
tyon.

And yet neuertheles it maye be
said that Paule by other wayes and
meanes shewed him self to be a most
feruent louer of his neighbours. Be-
cause he did many thinges for them.
For he ether sustained them, or elsse
he gaue them, and procured for the
power that he had not to geue them,
of those that had it, & Paule him selfe
doth testify that he counselled and did
for the vtility & profit of hys neygh-
Act. 20. bors, saying. These handes haue mi-
nistred vnto my necessities, & to them
that were wyth me. For it is more
blessed to geue, then to receiue: and al
though it was a worke of supererro-
gation, considring he might haue re-
ceiued somwhat of them, yet he did it

to

to spare those he preached vnto. I am ready saith he, to come vnto you, and yet wil I not be chargeable vnto you for I seke not yours, but you. Secondarely he toke nothynge, that he myght cut of from the Pseudapostles the occasion of glorysying. In all things I kept my self so that I should not be chargeable to any man, and so wyl I kepe my self. What I do, that wyll I do, to cut away occasyon from them, which desire occasiõ, that they might be found lyke vnto vs, in that wherin they reioyse. And again he procured that thereby he shoulde haue the greater rewarde. We haue not vsed thys power to receiue any reward of you. What is my reward then. Verely that when I preach the Gospell, I make the Gospel of Christ free. Paule procured also of the congregatyon of Achaia, to dystrybute gene to the poore that were in Iewry, and therefore he caused collectyons, to be gathered, and induced the faythful effectuously to the same. Item he that soweth lytle, shal reape lytle.

2. Corin. 12

2. Cor. 11.

1. Cor. 9.

1. Cor. 16.
2. Cor. 9.

And

And he distributed vnto his neighbours the woꝛd of God, wherwith he plentifullye abounded. Ye and gaue him selfe to be pꝛofitable vnto his, we woulde haue dealte vnto you not the gospel only, but also our own soules because ye were deare vnto vs. And a gain he saith, I will very gladlye bestowe, and wyl be bestowed foꝛ your soules.

i. Thes. ii
ii. Cor. xii.

Furthermoꝛe Paule euen wyth hys owne body did meruelous thynges to conuert hys neighbours to the faith and to spiritual health by pꝛeachyng, disputing, and iournyinge frō Damasco to Arabia and Jerusalem, and to Antioche. And then by the cōmaundement of the holy ghost, wyth Barnabas he wente from Antioche to Cipers, and from thence they sayled by Cicill, and came to Persida. Iconium, Lycaoniam, and oꝛdeyned pꝛestes and elders in euerye congregation. And after that they had done muche good, they retourned to Antioche. Afterwardes Paule purposing to visite his bꝛethꝛen vnto whom he had

had preached the word of god, he toke Sila with him, and went to Siria & Cilicia, and from thence to Phrygia and Galatia, and came to Mysia, and after that beinge called, he sailed into Macedonia. And when he had done muche good at Thessalonia, and in many other cities of that regyon, he went to Athens, and ther he disputed with certayn curious Philosophers. And from thence he wente to Corinthum, and there he conuerted muche people to our Lord. And then he toke his iourny to Ephesus, and entred in to the synagoge and dysputed wyth the Jewes. And from thence he went to Cesaria, and from Cesaria he cam to Antioche, and after hee had taryed there a certaine time, he tooke hys iourny towardes the country of Galatia and Phrygia, and confirmed & stablished al the disciples. And when he had wandred ouer all the hye partes of the country, he came agayne to Ephesus, and taried there two yere, disputing of the kingdome of God, & did so much, that all they that dwelte

Act. xviii.

in

in Asia both heathen and Iewes dyd heare the worde of God. From thẽce he returned by Macedonia, Troyade and Miletum, & passing by manye other cities and Iles, he came to Tire and from Tire he toke his iorney by Ptolomaidem, and Cesaria, & came from thence to Ierusalem. And there the Iewes toke hym, drew hym, bet him, and falsly accused him, before diuers iudges, and manifestlye greued, was constraind to appele vnto Cesar. He was deliuered vnto the captain, & after the shyppe was broken, & many other pearyls, he being boũd w̃ chaines, came to Rome, & ther beyng geuen to preaching and teachynge, purposed to go into Spain. Behold now how he loued those, for whose sakes he suffred such and so manye paynes and pearils. And Paule sayth, we do all thynges dearly beloued for your edifying.

ii. Cor. xii.

Also the sygnes of loue appeare, when a man wil sustaine and suffer that is greuous for his frendes sake. For it is wrytten. Thou shalt not be

asha-

ashamed to salute or defend thy frēd:
and if any euill or hurt chaunce vnto Eccle. 22
the through hym, sustain and bear it.

Out of these forsaide wordes, it is open, that Paule suffred wonderfull thinges for his neyghboures profits. 2. Timo. 2.
I suffer (saith Paule) all thynges for the electes sakes, that they mighte also obtayne saluatyon. Of thys loke in the title of tribulation, for there thou shalt fynde manye thynges as touchyng thys matter.

It appeareth by S. Jhons wordes, that he had greate loue to his neyghboures. For his mouthe spake, of the haboundance of hys hart, when that he so often repeated charitye, as it apeareth in hys fyrst Epystle. Capit. iii. iiii.

Of Enuy.

Capitu. xlii.

Forow enuy of the deuil, came Sapi. 2.
death into the world, for when he saw that man was in a hap-

py & good estate, and that he myghte ascend to that he fel from, he tempted man, and ouercame hym.

Cain moued wyth enuye, slue hys
Gen. 4. brother Abell, because he sawe that God accepted hys brothers gyftes, & not hys.

It is wrytten of Isaac, that GOD
Gen. 26 blessed hym, and that he wared rych. And therfore the Palestines enuyed hym. And so it appeareth, that prosperity occasyonally doth cause the euyl to hate and to enuy many.

Rachel that was baren, enuied her
Gen, 30. syster Whyche was full of chyldren. Behold howe that enuy spareth not euen those that are nigh of kin.

Josephes brethren did most cruel-
Gen. 37. ly hate hym, because they sawe that they? father loued hym more then all his brethren, & because of his dremes that he rehersed vnto them, and note what mischefe came of it.

When that two men prophecied in
Nume, 11. the host, Josue as thoughe he enuyed the thing, saide: master Moses forbyd them. And he saide, enuyest thou for my

my sake: wold God that all our Lordes people could prophecye, and that our Lord would put his spirite vpon them. Nume. 11.

Mary Moses sister, & Aaron spake agaynste Moses, sayinge, oure Lorde hathe not onelye spoken by Moses. Hath he not spoken also by vs: wher by it appeareth that the enuious spareth nother frend, nor kinsman. For Moses was theyr brother, & through hym they hadde receyued greate honoure. Nume. 12.

After that the Philistian was slain the women sange. Saule hathe slain hys thousand, and Dauid hys tenne thousande. And Saul was exceading wrothe, and the sayinge displeased hym. 1. regu. 18.

And when Achitophell sawe that they did not after hys counsayle, but after the counsail of Thusai, he went home to hys owu house, and hanged hym self. 2. regu. 17.

As the children of Juda after their retourne from Babilon, were buyldynge of our Lordes temple, the peo- 1. Esd. 4.

ple that dwelt about them wer very sory therfore, and dyuers and manye waies dyd let them.

2. esd. 2 Samalbalath and Tobias heard saye, that there was come a manne whyche sought the wealth of the children of Israel, and it greued them very sore.

Dani. 6. Daniel did excel al the princes and great estates of the realme. And therfore they sought an occasion to draw him oute of the kynges fauoure and presence.

2. Mach. 14 Alchimus perceyuynge the loue that was betwixte Judas & Nicanor: came to Demetrius, and tolde hym that Nicanor had take straunge matters in hand, and had ordeined Judas the kynges enemye, to be the kynges successour.

Mat. 21. When the chefe priestes and Scribes sawe the wonders that our Lorde did, and the children cryinge hosanna to the son of Dauid, they disdained.

Luke. 15. The brother of the prodigal sonne, hearinge of the feaste that hys father made for hys youngest brother that was

was returned home, disdained, and
woulde not go in.

Enuye was verye farre from John the Baptist. For when his disciples came vnto him saying, that Christ did baptise, and all men come to him. He answered. The frende of the bridegrome: Which standeth and heareth him, reioyseth greatlye because of the bridegromes voyce. Thys my ioye therfore is fulfylled. He must increase But I must decrease. *Iohn. 3.*

Some of the Jewes that had seene oure Lorde reuiue Lazarus, wente their wayes to the Pharisees, and sayde. What do ye: wherevpon the hie preastes and the pharises gathered a counsell. *Iohn. 11.*

The hye preastes and pharises euen throughe enuy cõmitted so cruel a deede, as to crucifie oure lorde, for Pilate said that he knewe that for enuy the hie preastes had deliuered him, that is the sonne of God, oure Lorde Jesus Christ. *Mat. 27.*

As Peter and Jhon spake vnto the people, the preastes and the ru- *Act. 4.*

rulers, and the Saduces came vppon them, takyng it greuously that they taught the people.

Act. 5. Then the chefe priest rose vp, and all they that were wyth him, seinge the signes that Peter did, they were ful of indignation and enuy, and laid hands on the Apostles, and put them in the common prison.

Act. 6. 7. When the Jewes hearde Steuen speake, their hartes claue a sunder, & they gnashed with their tethe, beyng right heauy and sad, that they coulde not resist the wisdome, and the spirite which spake in him.

Act. 13. The whole city almost came together, to heare the worde of God, that Paule and Barnabas preached. But when the Jewes saw the people, thei were full of indignation and enuye.

Act. 17. Many of the Thessalonians, Jewes, and Grekes, and not a few of the noble and worshipfull women beleued but the disdainfull & enuious Jewes, moued and stirred vp the city against them.

Of

Of brotherly reprehention. Capi. xliii.

TO reprehēd or rebuke a neighbour, is a work of mercy. And therfore Abraham after he had sworne to Abimelech that he woulde be merciful vnto him, by and by there followeth, that hee rebuked Abymelech. Gen. 21.

Abraham did charitably & gentlye quench & apese the strife that was betwixt his herdmen, and the herdmen of his nephew Lot. Gen. 13.

Lot did swetelye and gentlelye reprehend the Sodomites, notwithstanding they listned not vnto him. Gen. 19.

Ruben and Juda did so temper the fury of theyr brethren, that they slue not Joseph. Gen. 37.

Moses rebuked him that did wrōge to the Hebrue very charitably, but he toke it il, and spake iniuriouslye saying. Wilt thou kil me, as thou kildst the Egiptian? Exo. 2.

Jethro perceiuing that the people taried to be iudged by Moyses, layde.

It

Exod. 18. It is not well that thou doste, thou shalt vainly and folishly consume thy selfe. And note, how so notable a man dyd herken, ye and folowe the admonition of a Heathen.

Iosu. 22. Phineles the sonne of Eleazar, & the other messengers, dyd discretely reproue theyr brethren that buylded an aultare to the shame and rebuke of the chyldren of Israel, and they were very glad to doo satisfaction.

Iudi. 20. The childzen of Israell sente messengers throwe oute all the tribe of Beniamin, sayinge. What wickednesse is this that is happened among you? Nowe therfore delyuer vs those men that hath done that wicked dede.

1. regu. 19. Jonathas reprehended his father Saule because that he wrongfully persecuted Dauid, and at the beginning he somwhat did temper and debate his malyce.

2. regu. 25. Abigaill purposing to reproue her husband for his churlyshnesse that he shewed vnto Dauidds messengers, would not by and by after dynner tel him,

him, but taried the apoꝛtunite of tyme vntyll the moꝛowe day, and then in the moꝛnynge when he had digested the wyne that was within hym, she tolde hym.

Abner tooke Asahel vp right well, because he persecuted hym so neere. But he disdained to heare him, and therfoꝛe he was slaine. 2. regu. 2.

Note how discretly Nathan the pꝛophete rebuked dauid after he had cõmitted aduoutrye and murder. He sayde not angerlie thou haste doone wickedlye, but wythe an apte and a mete similitude, he intraped him by the woꝛdes of his owne mouthe. 2. regu. 12.

Helias rebuked the peoꝛle moꝛt lamentably, sayinge. How longe halt ye betwene two opinions: if our loꝛd be god, folowe him. 3. regu. 18.

There was a certaine man of the childꝛen of the pꝛophetes, that wente about to reprehende Achab the kyng of Israel, and put a parable vnto him, by the whiche he knew his fawte. 3. regu. 20.

Eli-

Of brotherly reprehention.

4.regu.3. Elizeus said freely to Joram kyng of Israel, being enuironed wyth hys host, if it were not, that I regard the presence of Josaphat, I woulde not loke toward the, nor yet se the.

2.Para.26. The priestes withstode Ozias the king of Juda that would haue burnt incense, and saide. It is not thy office to burne incense vnto our Lord, but to the priestes the children of Aaron, that are consecrated for to offer incense.

1.Esd.9.10 Esdras with a loude voyce rebuked the children of transmigratyon, that contrarye to the lawe marryed straungers.

2.Esdra.5. Nehemias hearing the clamoures of the people that were ouercharged by the riche, rebuked the counsellers and rulers, and saide vnto them. Euerye one of you is to chargeable vnto his brother. Ye doth the like because that many of them bearing of burdēs did prophane and breake the Saboth day.

Tobi.2. Tobias elders & kinsfolkes laughed him to scorne, but he rebuked thē, saying.

sayinge. Saye not so, for we are the childzen of holy men, and loke for the like, which God shal geue vnto them that neuer tourne their beleefe from him.

When Judith hearde the mynde and purpose of her citizens, that they after the fifte day would geue vp the city vnto the Assirians: she reprehended and reproued them with faithful and discreate Communicatyon and wordes. *Iudi. 8.*

Daniel did very discretely reproue king Balthazar by the example of his father. And note how pacientlye the king harde him, notwithstandynge, he spake against him, and howe that he afterwardes dyd magnify and honour him. *Dani. 5.*

And Jhon the Baptist spake with a meruelous feruentnes, to the Pharises and Saducees. O generation of vipers, who hath taughte you to flee from the vengaunce to come. *Mat. 3.*

Jhon said to Herode that committed aduoutrye with Herodiada hys *Mat. 14.*

bro-

thers wyfe. It is not lawfull for the to haue her.

Mat.16. Peter vndiscretely, although yet louyngely, dyd rebuke oure lorde, sayinge, that he shoulde suffer many thinges of the elders, and hye preastes, but oure lorde answeared hym hardely agayne, sayinge. Go after me Satan.

Mat.18. Our lorde gaue Peter a true and a certaine rule of brotherely reprehention. If thy brother trespase against thee, goe and tell him his faute betweene him and thee alone,

Luke.23. One of the theues which were hanged rayled and blasphemed our lorde Jesus. But the other answered, and rebuked him sayinge. Feareste thou not god, &c. we receyue accordinge to oure deedes.

Iohn.9. The man that was borne blinde, and illuminated of god, did reproue and ouercome the phariseis Euen very well, sayinge. This is a marueilus thinge, that ye wotte not from whence he is, and yet he hathe opened myne eyes. Hence the worlde be-

began was it not hearde, that any mā opened the eyes of on that was borne blinde. If this man were not of god, he coulde haue done nothinge.

Peter perceiuing certaine Iewes to maruell, and to laughe the Disciples to scorne, dyd boldly and discretely rebuke them, and instructe them, and conuerted them to the faith. The like did chaunce, after that Peter had healed the haulte. For he shewed thē their faultes, and somwhat he excused them, and spake many swete wordes vnto them, so that 5000. menne were conuerted. Act. 2. Act. 3.

Peter rebuked Ananias & Saphira his wife very sore, because they defrauded and kepte awaye part of the pryce of a field or possession that they hadde solde, and broughte a certayne parte, and layde it at the Apostles feete. Act. 5.

Steuen beynge wyth the Iewes in counsell, dyd boldly reprehend them, sayinge amonge other thynges. Act. 7.

O ye stiffe necked, and of vncyr-

cumci-

cumcised heartes and eares, ye haue alwaies resisted the holye Ghoste: as your fathers did, so do ye. Whiche of the Prophets haue not your fathers persecuted:

Paule setting his eies on Elimas
Act. 13. the sorcerer, that sought to turne the ruler away from the fayth, saide vnto him. O full of all subtelty and disceitfulnesse the childe of the Deuyll, thou ennemye of all righteousnesse, wilte thou not cease to peruerte the straight waies of the Lord:

Peter terriblye reprehended and
Act. 8. rebuked Simon Magus that offered mony for ỹ gift of God, saying. Thy mony perish with thee.

Paule dothe reproue wyth a merueious discretion the Romains whiche were conuerted of the Gentiles and Iewes, and with a proude commotion woulde haue preferde themselues aboue other. Yee declareth that they haue bothe sinned, and that they haue neade of the glorious mercye of GOD. For the Gentyles were

were transgressors of the lawe of nature, and the Jewes of Moses lawe. Rom. 2.
For we have already proved saith he, how that bothe Jewes and Gentiles are vnder sinne.

Paule dothe rebuke the Corinthians specially of this, because they seemed to be diuided among them selues 1. Cor. 3.
for one sayth, I am of Appollo, and a 5. 6. 11. 15.
nother of Cepha. And again, because they dissembled, and winked at the fornicator that being amonge them kept his mother in lawe. And because they wente to lawe for secular busynesses before the Hethen. And he reproueth them, as touching the receite of the holye Communion. And rebuketh them as concerning their errour of the resurrection of the deed. And chefely he reproueth them because they sustained and suffred many greuous thinges of the false prophets, nor had not hym in suche reuerence as they should haue had, ye suffer, saith he, if 2. Cor. 11.
a man bringe you into bondage, yf a man deuoure you, if a man take, yf a man exalte him selfe, if a man smite

you

you on the face. And again he saith, I
2. Cor. 12. ought to haue bene cõmended of you.
For in nothing was I inferior to the
chefe Apostles.

Paul rebuked the Galathiãs sharp
Gala. 3. ly and feruentlye, because that they,
after they had receiued the truth and
verity of the gospel, would return to
circumcision, and to the obseruations
of the law. O ye folishe Galathyans,
saith he, who hathe bewitched you, ỹ
ye shuld not beleue the truth?

Paule hard say that certain of the
2. Thess. 3. Thessalonians walked vnquietlye &
inordinatly, worckinge not at all, but
beinge curious, and busybodyes. And
therfore he commaunded them to bee
rebuked.

¶ Of the compassiõ that man shuld haue to his neighbor.

¶ Tarrisii.

Gen. 14. When Abraham hearde that Lot
his brothers sonne was taken,
he spedely and manly succourd
and recouered him.

Ruben and Judas wythstode their
bre-

brethren that woulde haue slaine Ioseph. And although they brought him not to his father: yet by that meanes he was the more gentlelye handled. Gen. 37.

Gedeon hauing pitty and compassion vpon those that folowed hym, asked and prepared bread for them. Iudi. 8.

Although the childrē of Beniamin had most greuously offended the children of Israell, yet because they were destroyed, they liftinge vp theyr voyces, wept very sore. Iudi. 21.

Samuel mourned for Saule, notwithstanding he knew that God had reiected and forsakened him. 1. regu. 15.

Dauid hauing compassyō on those that wer weary to folow and fyghte, appoynted, that as hys parte is that goeth downe and fyghteth, so should hys parte be that tarieth by the stuffe that it might be parted a like. 1. regu. 30.

Dauid was heauy for the death of Absolon, although he had greatly offended him. But Dauid knewe that in soule he was damned. 2. regu. 18.

Helias

Of compassion.

Helias tooke the womans sharpe
3.regu. 17. wordes very gentely, and hauinge cō
passion for the the sorow she tooke for
the deathe of her sonne, he prayede
effectuously.

When Jezabell had slaine and de-
3.regu. 18. stroyed the Prophetes of oure Lorde.
Abdias hyd a hundred of them, and
fed them for a longe season.

Eliseus had compassion and pitie
4.regu. 4. on the wydow that was bedetted, and
encreased the lytle oyle that she had.

We should not alonely haue com-
4.regu. 8. passion on oure neighbours for the e-
uylles that are presente, but also for
those that are to come. And therfore
Eliseus lookynge vpon Azael, that
should do euyl thinges to the childre
of Israel, dyd wepe.

After that the chyldren of Israell
2.Para. 28. had taken of the people of Juda two
thousande women and chyldren, they
spared them, and sent them home a-
gayne wel clothed and refreshed.

Nehemias hearing of the misera-
2.Esd. 1. 2. ble estate of the cytie of Jerusalem,
wepte many a daye, and at the last he
found

founde both counsell, and good helpe.

When Sennacherib reygned, whi- *Tob. 1.*
che hated the childzen of Israel. To-
bias wente dailye throweoute all his
kinred, and comfozted them, he fedde
the hungry, clothed the naked, and
buried the deade and that deligently.

Job had greate compassion vpon *Iob. 29.*
hys neyghbours. The whiche sayde.
The eare that heareth me shal blesse
me, foz I deliuered the pooze when
he cried, and so did I the fatherles,
and hym that hadde none to healpe
him, the blessinge of the pupyl came
vppon me, and I comfozted the wy-
dowes hart.

When quene Esther hearde of the
cruell sentence that was geuen a- *Esth. 7.*
gainst her people, she tooke the mat-
ter no other wise, but although she
had bene one of them, notwithstan-
ding that she, being the kinges moste
welbeloued spowse, was in securite
& safegard foz all that sentence.

When Jobs three frendes hearde *Iob. 2.*
of all the trouble that happened vnto
hym, they came to comfozte hym, but

in asmuche as they coulde not vnder-
stande the cause of his affliction, they
were afterwardes a burden vnto
him.

We shoulde not onely haue com-
Esd. 21. passion on the iuste being in affliction
and trouble, but also vpon the synful
and vniuste. And therfore Esay saith,
My loynes for the destruction of Ba-
bilon are fylled with sorowe:. Heuy-
nesse hathe taken holde vppon me,
as the panges of a woman that is
trauaylinge.

Esaye seinge in spyte the calamite
Esd. 22. that shoulde come or chaunce vnto
his people, sayde. Gette ye hence. I
will wepe and make bitter lamenta-
tion. Labur not, for ye shall not be
hable to comforte me because of the
destruccion of the doughter of my
people.

Abemelech the morian beinge sory
that Jeremye the prophet was caste
Iere. 38. into the lake or dongyonne where
theire was no water butte myre,
procured the matter soo wyth the
king,

kynge, that he was drawene oute.

After that Baruche hadde wrytten the thretning woordes at the mouth of Jeremy, he sayde, wo is me for our lorde hathe geuen me sorowe vppon sorowe. And yet the people sayde, that Baruch had prouoked Jeremye agaynste theym, that they myghte be deliuered into the handes of the Caldees. Iere.45.43

When oure lorde had disclosed vnto Ezechiel the synnes that the people had committed, and the paynes that they should suffer. He was heuy, and full of sorowe. Eze.3.9.

Kinge Darius knowinge that Daniel was cast into the lake of Lions, euen for very heuynes wente to bed supperlesse, neyther was there any meate brought before hym. And furtheremoore hys sleape faylded him. Dani.6.

Onias the preaste was in greate, heuynes when he sawe that the temple should be spoyled by Heliodorus, and that suche thinges as was layde there be widowes & pupilles shuld be 2.Mach.3.

be taken and caried away.

The noble king Antiochus, though
2. mach. 4. he was euen specially euyl, yet when he hearde that Onias the hye preest was wrongfully put to death, beyng moued with mercy, it pitied him, and he wepte, remembring his sobernes, and manerly behaueour.

Oure Lordes disciples came vnto
Mat. 15. hym, and besought him for the womã of Chanane, saying. Lord send her awaye, for she crieth after vs.

Oure Lorde, against those that will
mat. 18. not haue pyttie of theyr neyghboure, and forgeue hym from the harte, doth induce the parable of the vngratious seruaunte, to whome he forgaue a thousande talentes, and yet woulde not forgeue hys fellowe an hundred pence. And that no man dothe gladly beare with his neyghboure, nor hath mercye or compassyon on them, is
mat. 25. well proued, because that at the latter iudgement, there shalbe a speciall disputacion of the workes of mercy.

And when our Lorde sawe that the wydowe wepte, whose sonne was ca-

ryed

ryed out dead. He had compassyon on her, and sayd vnto her, wepe not, and he reuiued her sonne that was dead. *Lu.7.*

Our Lorde was moued with mercye towarde the indigent and nedye people. For they folowed him on fote in the deserte. *mat.14*

The Samaritane was moued and had compassion on the wounded. He bounde vp his woundes, and poured in oyle and wyne, and made prouision for hym, and caused hym to haue meate. *Lu.10*

Oure Lorde beholding the cytie of Jerusalem, and considering the euyls that shoulde afterwardes chaunce vnto it wept on it, saying. If thou haddest knowen. &c. *Lu.19.*

When Jesus sawe Marye wepe, and the Jewes also wepyng whiche came wyth her, he groned in the spirite, and was troubled in him selfe, and wepte. *Iho.11.*

Oure Sauiour euen hangyng vpon the crosse, was carefull for his mother, whome he knewe to be crucified and tormented in soule. Woman said

he, behold thy sonne, poynting vnto John.

When Peter was come to Joppa, and sawe the wydowes wepyng for the death of Tabitha, whiche made them cootes and garmentes, he kneled downe and prayde, and when he had called her, he shewed her alyue to the saynctes and wydowes. Act. 9.

When Paule was at Athens, his spyrite was moued in him, when he sawe the cytie geuen to worshipping of Idolles. Act. 17.

The barbarous and straunge people shewed Paule and hys felowes no litle kyndnes: for they kyndled a fyre, and refreshed them euerye one, because of the present raine and colde And they that in the tyme of wynter scaped oute of the broken shyppe had good nede of it for some dyd swymme to lande, and some were caried on boordes, and on broken peeces, of the shyppe. Act. 27.

Paule sorowed hys brethren and kynsmen that perished with so great anyiete of spirite, that he sayd, I haue great Roma. 9.

greate heuines, and contynuall sorowe in my heart: for I haue wyshed my selfe to be cursed from Christ, for my brethren my kinsmen as pertayning to the flesche.

And to the Galathians. My lytle childzen, of whome I trauell in byrth agayne. Gala. 4.

Of hospitalyte.

Capi. xiiii.

NOte. Howe spedely, and how ioyfullye Abraham receyued Angelles into his house. And howe he caused all thinges necessary to be prepared for pylgrimes. Gen. 18.

Marke also: howe Lot honored the Angels that past by. Whiche he toke to be men. He praide them instantly, and offering them most gently all necessarye thinges, defended his house, as he coulde, against those that violently would haue entred into it. Gen. 19.

Rebecca semed to be prest and redye to hospytalyte, the whiche sayd vnto Abrahams seruaunte. We haue Gen. 24.

lytter,

litter, hay and prouinder inough, and also fair roume to lodge in. And anon after Laban saide vnto hym, I haue dressed the house, and made roum for thy camels.

Exo. 2. Jethro without any great praier receiued Moses being a straunger into his lodging. Afterwardes he honoured his daughter and his Nephewes magnificently.

Deut. 10. Moses saith. Our Lord god loueth the straunger, and geueth hym fode & raiment. Loue ye therfore the straunger, for ye wer strangers your selues in the land of Egipt.

Iosu. 2. Rachab the harlot lodged the spies sent by Josua most liberally, and she was holpen and deliuered most faithfully.

Iudi. 19. The Leuite found no man in al Gabaa Beniamin, that would take hym to lodging, but one old man that cam from his worke.

3. regu. 17 Helias reuiued the womans sonne that sustained and lodged him.

4. reug. 4. The Sunamite receiued Elizeus going by, into her house, and lodged him

the

the which obtained her a childe, and reuiued the same.

Iob a good receiuer of gestes and strangers, said. The straunger taried not without, and my doores wer open vnto him, that went by the way. *Iob.31.*

When our sauiour sent his disciples to preach, he said that he was receiued and hard in them. He that receiueth you, receiueth me, he that heareth you, heareth me, and he that despiseth you, despiseth me. *Mat.10.* *Luke.10.*

Iesus walking here in the world, had not where to lay his hed, and yet we reade that Martha was his speciall hostes. *Luke.9.* *Luke 10.*

zacheus receiued our Lord ioyfully into his house. And ours Lorde made him more ioyful, when he said. Thys daye is healthe happened vnto thys house. *Luke.19.*

By the example of those two disciples that constrained our Lord being in the likenesse of a pilgrime to tarye with them, it appeareth, that straungers should not only be called in vnto vs, but also compelled to tary w̄ vs. *Luke.24.*

The

Of amyte and loue.

The Apostles most commonly wer lodged in the houses of artificers, and and of mene men. As we do reade of Act.10. Peter, who was lodged with one Simon a tanner, whose house was by the sea side.

And Paule lodged with Aquila & Act.18. Priscilla, because they wer of ỹ same craft, and occupation.

Lida a seller of Purple, besoughte Act.16. Paule and his company to tary with her in her house, and she constrayned them.

When Paul and his felowes wer Act.28. escaped out of the broken ship, Publius the chefe of the Ile, receiued and lodged them thre dayes curteoullye. And Paule by prayer, and by laying his handes vppon his father, whyche laye sicke of a feuer and of a bloudye flixe, healed him.

Paul wryting vnto Philemon, vsed an vrbane and a ciuill hope and Ad.phi.1 confidence, when he said, prepare me lodging, for I trust that through the helpe of your prayers, I shalbe geuen vnto you.

Among

Of hospytalyte.

Amonge all other thinges, vnto the whiche Paule dothe specially induce the hebrewes, is hospitalitie. Be not forgetful to lodge strangers, for therby haue dyuers men lodged Angels vnwares. Heb. 13.

Saynt. John in his thyrde Epistle dothe cõmende Gaynus, sayinge. Beloued thou doost faythfully, what so euer thou doost to the brethren, and to strangers, whiche beare wytnesse of thy loue before the congregation. Capi. 1.

Of amitie and loue.

Capi. 46

LAban called to gether a greate company to the feaste, and maryage. And gaue hys daughter Rachel to Jacob hys nephewe. Gen. 29.

Our lorde spake vnto Moses face to face, as a manne speaketh vnto hys frende. Exo. 33.

Ruth abode styl by Naomy her mother in law. And sayde vnto her whether soeuer thou goest. I will go also. And wheresoeuer thou shalte dwell, there wyll I dwell. Ruth. 1.

The

Of brotherly reprehention.

The soule of Jonathas was knytte
1. regu. 18. with the soule of Dauid, & Jonathas loued him, as his owne soul. And Jonathas put of his own cote that was vpon hym, and gaue it to Dauid, and therto his cloke, his sweard, his bow, and his girdle.

It was a token of faithful amity, al
1. regu. 31. though it was vndiscrete, that Sauls harnesbearer, seing that his Lorde & maister was deade, woulde dye wyth hym.

Abner sente his messengers to Da-
2. regu. 3. uid, sayinge. Make a bonde of amitye with me, and my hād shalbe with the to bring al Israel vnto the.

Chusai the Arachite Dauids frend,
2. regu. 17. came to Absalon, and destroyed Achitophels counsail.

The prophet Jehu said vnto Josa-
2. para. 19. phat king of Juda, the whiche hadde made peace, and was come to helpe & to fight with Achab the king of Israel. Wilt thou helpe the vngodly, and lous them that hate our Lord: therefore thou hast deserued the wrathe & anger of our Lord.

Proud

Okrepzehention.

Pzoud Aman cald his frendes vn-
to him, and told them of the glozye of Esth. 5.
his richesse, and of the multitude of
his childzen, and with what glozy, ỹ
king had exalted him aboue all other
his pzinces and seruauntes.

When Jobs thze frendes hard of al
the trouble, that had happened vnto Iob. 2. 6.
him, they came euerye one from hys
own place, to viset, and to cõfozt him.
Yet afterwardes he saide of these, ye
go about to subuert your frend.

The wicked traytoz Alchimus stir
red vp king Demetrius against Ju- 1. Mach. 7.
das Machabeus, of whome he said vn
to the king. Judas and hys bzethzen
haue slain thy frendes.

King Alexander sent a letter to Jo-
nathas, with these woozdes, we haue 1. Mach. 10
hard of thee, that thou art a myghtye
and a valiaunt man, and meete to be
our frend.

Jonathas toke gold and syluer and
dyuers pzesentes, and gaue it to the 1. Mach. 11.
king, and found him gratious, and he
made him the head and pzynce of all
hys frendes.

Jona-

Of enmite and hatred.

Jonathas seing that the time was
1. Mach. 12. mete for him, chose certayne men and sent them vnto Rome, for to stablisse and renue amite and frendeship wyth them.

After that Alexander hadde slayne
1. Mach. 10. Demetrius, he sente Ambasadors to Ptolome the kynge of Egypte, that they might haue amite and frendship to gether, and he woulde geue hym hys daughter to wife.

For the olde amite that certen men whiche stode by hadde to Eleazarus,
2. Mach. 6. they brought such flesshe as might be lawefully eaten, and willed hym to make a countenaunce as thoughe he had eaten of the flesshe of the sacrifice, for so he might haue bene delyuered from deathe.

Lisias perceuinge that the Jewes
2. Mach. 11. beinge defended by the healpe of Almightie god, were inuincible, sente them woorde, and promysed that he woulde make the king their frende.

Our lorde cõmended the vniust ste-
Luke. 16. ward, because he had done wisely in gettinge of frendes with his masters money.

monye, concludinge thereby, that we shuld make those men oure frendes, that may at ỹ time and hour of death, receiue vs into the euerlastinge habitations.

Our Lorde putteth an example by him, that goeth to his frende at mid- Luke. 11.
night, to aske somwhat of him.

At the time of our Lordes passion, Luke. 23.
Herode & Pilate wer made frendes.

The cytie of Ephesus beynge moued and troubled, certaine of the cheke Act. 19.
of Asia whiche were Paules frendes, sent vnto him, desiring him, that he woulde not prease into the commen hall.

Of enmite and hatred.

Capi. xlviii.

After the trespasse & synne of our Gen. 3.
first parentes, by and by god put enmite betwene the serpent & the woman, & betwene bothe their seedes.

The hearde men Gerare did striue Gen. 26.
with Isaacs heardmen for a well, that they digged. And therfore Isaac calde it the well of enemies.

And

And Esau hated Jacob continually, because of the blessing that his father blessed him withal. And he saide in his harte. The daies of my fathers sorow are at hand, and I will slay my brother Jacob.

Gen. 27

Jacob said to Simeon and Leui, ye haue troubled me, and haue made me odious to the Cananite, and the Pherezite, thinhabitors of the land.

Gen. 34.

When Josephes brethren sawe, that theyr father loued him more thã al his brethren, they hated hym, nor coulde not speake peaceablye vnto hym.

Gen. 27.

The Egiptians hated the children of Israel, and did so mock them, and punished them, that their lyfe was bitter vnto them.

Exo. 1.

And our Lorde spake vnto Moses, saying. Let the Madianites feele that ye be their enemies, and smite them, for they haue done againste you lyke enemies, and haue deceitfully begiled you by the Idoll Peor.

Num. 25.

Adonizedech kinge of Jerusalem, & other iiii. kinges, besieged Gabaon, because

Iosu. 10.

because that the Gabanites fled and were gone to Josua and to the chyldren of Israell, and had made peace with them.

The Elders of Gaba wente to fet Jephthe, and said vnto him, come and be our captaine, to whome he answered, dyd not ye hate me and expell me out of my fathers house? How happeneth it then, that you come vnto me nowe in tyme of necessitie and tribulation? *Iudi. 11.*

Dalida wept before Sampson, and complained saying, thou hatest me, and louest me not, and therfore thou wylt not declare and tell me the ryddle. *Iudi. 14.*

Saule perceyuing that the people set muche by Dauid, and that he shewed him selfe wyse and bolde in all thynges became alwaye Dauyds enemy. *1. regu. 18.*

The two theues that slewe Isbofeth sayed vnto Dauid, lo, here is the head of Sauls sonne thy enemy. But yet they were but euyll rewarded for their laboure. *2. regu. 4.*

When Thoi king of Hemath hard
2.regu.8. that Dauid hadde smitten and ouerethrowen Adadezer his enemy, he sent Iozam his sonne to thanke him, and to intreate him foz peace.

After that Ammon Dauids sonne
2.regu.13. had fozced Thamar Absolons sister, he hated her exceadingly, so that the hate wherewyth he hated her, was greater then the loue wherewyth he befo:e loued her.

After that Salomon was gon from
3.regu.11. god thzoughe synne, oure lozde styzred vp thzee aduersaries vnto Salomon, that is hadde ad the Edomite. Rason the sonne of Heliada, and Jeroboam his seruaunt.

Wycked Jezabel persecuted Hel-
3.reg.18.18 as the pzophete foz the deathe of Bals pzophetes the whiche he caused to be slayne.

When that Helias repzoued A-
3.regu.21. chab foz the vniust deathe of Naboth: Achab sayed vnto Helias, hast thou founde me thyne enemye: He answered. I haue founde the.

Achab sayed vnto Josaphat kinge

of

of Juda. There is yet one man of our lordes prophetes Micheas the sonne of Jerala, by whō we maye aſk coūſel of ȳ lord, but I hate hi for he doth not prophecie good vnto me but euil. 3. regu. 22

The aduerſaries of Juda and Benſamin hard that the children of captiuitie buylded the temple vnto oure lorde god of Iſrael. And they woulde not buylde with them. 1. Eſd. 4.

Then Raguel and Anna his wife prayſed oure lorde, becauſe he hadde delte mercifully wythe them and had put away from them the enemy that perſecuted them. Tobi. 8.

After that Holofernes headde was ſmitten of, and that euery man nowe helde his peace. Judith ſayd. Oprayſe ye the lorde our god, for he hathe not diſpiſed nor forſaken theim, that put their truſt in him, and in my hande he hath ſlaine the enemy of his people, & with that ſhe toke forth the heade of Holofernes, and ſhewed it them. Iudi. 13.

Eſther complayninge of proude Aman, ſayd vnto Ahaſuerus. Our enemy & aduerſary is this wicked Aman. Eſth. 7.

Of enmite and hatred.

1. Mach. 3. It is thus written of Judas machabeus. His enemies fled for feare, and all the workers of vngodlynes were put to trouble, suche lucke and prosperite was in his hande.

1. Mach. 11. Ptolomy the king of Aegipt would haue obtained Alexãders kingdome bee fraude and gyle: but his enmite and malice was openly knowne.

1. Mach. 13. Simon knewe that Triphon dissembled in his wordes, when he demaunded Jonathas two sonnes, and a hundred talentes of syluer, yet cõmaunded he the money and the chyldren to be sente vnto hym, leeste hee shoulde be the greater enemy against the people of Israell, and saye, because hee sente hym not the money and the chyldren, therefore is Jonathas dead.

Of peace and concorde. Cap. xlviii.

Gen. 1. IN the begynning god made all other beastes double, that is male and female. But he created

ted man sole, and of him are all other procreated and made, and that to cõmende the vnite of peace and concord in man.

Riches and abundaunce of temporall thinges, are oftentimes the matter and occasion of strife and debate, as it appereth in Abrahams and Lots herdsmen, and Isaac and the shepherdes of Gerare. *Gen. 13. 26.*

Yenne doo gladly make peace and frendshyppe with suche as be of great mighte and powre. And therefore Abimelech came to Isaac, because he sawe him prosper. *Gen. 16.*

Sumtimes a man must geue place, and avoide the fury or hastines of his better. As Jacob did departing from his brother Esau, vntill his fearsnes and wrath was swaged. *Gen. 17. 18.*

The Gabaonites hearinge what Josua hadde done at Jerico and Hai, came vnto hym, and made a good peace and agrement with them. *Iosu. 9.*

Whan Phinees and the other legates that wer sent vnto the children of *Iosu. 22.*

Ru-

Ruben, had heard theyr excuse, they were appeased, and gladly receaued theyr answere.

Although Absolon hadde doone to wickedly against his father yet Dauid more desyred peace then the death of his sonne, for he sayd. Is the yong man Absolon safe. 2.regu. 18.

Notwithstanding that Dauid was holy, and suche a one as pleased god, yet our lord would not that he should buylde hym a house, but that Salomon his peasible sonne should enioye and be honored, and haue that priuiledge. 2.regu.7.

Our lord is much to be lawded and praysed, when he geueth his people a peasable and a quiete estate, as was in Salomons time, the whiche sayd. The lorde my god hathe geuen me rest on euerye syde, so that there is neyther aduersarye, nor anye euyll plage. Then there followeth, blessed be oure lorde. 3.regu.5

Good and blessed menne haue lone and amite one to a nother. But, the euyll fyghte agaynst the good, and o-

ther 3.regu.14.

ther that are euyll. As there was war contynually betwene. Roboam and Jeroboam.

It was declared and shewde vnto Helias that oure lorde was not in the mighti strong winde, nor in the earth quake nor in the fyre. But in a small styll voyce, that is in tranquilite and peace. 3. regu. 19.

And the people blessed and thanked all those, that wer wyllinge to dwell at Jerusalem. 2. Esd. 11.

Jonathas sente ambassidoures vnto Bachides for to make peace wyth him, and yet the selfe Bachides was capytane of the hoost, in the whyche Judas Machabeus Jonathas brother was slayne. 1. Mach. 9.

King Demetrius sent letters vnto Jonathas with louynge wordes and praised him greatly: for he sayde we wyll firste make peace with him, before he bynde him selfe with Alexander against vs: elles he shall remember the euyll that we haue doone agaynst him, his brother and his people. 1. Mach. 10.

The

Of peace and concorde.

2. Mach. 3. The cause of the peace that was in Onias time, was his wisdome and goodnes, and the goodnes of his subiectes.

2. Mach. 11. After that Judas Machabeus had ouerthrowen Lisias, he wyllinglye and gladlye made peace with hym. For he perceyued that the Hebrues beinge defended by the healpe of almightie God, could not be ouercome. Wherfore he sente them worde, and promised that he would consent to all thinges, whiche were iuste and resonable, and to make the kinge their frende.

Mat. 18. Oure Lorde woulde vs to haue so muche peace and concorde with oure neighbours, that he said vnto Peter, that we should not forgeue our brother, yf he sinne against vs, tyll seuen tymes, but seuentye tymes seuen tymes.

Luke. 2. Luke. 10. Iohn. 14. Luke. 24. The Angelles in oure Lordes natiuitie brought tidinges of peace and commaunded them to haue peace amonge them selues, & that they should shew it forthe. Forther more he leaft them

them peace, and after his resurrection he offered them peace.

He that desireth to kepe peace, and to haue the quietnes of minde, muste abstayne from discursions and troubles of the minde, and at sometymes cease from that, that is honest and lawfull. For when Martha hearde that Jesus was come, she wente and met him. Mary sat styll at home, nor moued not thence vntyll she was called of oure Lorde by her sister, although that Mary parauenture was not ignorant of oure Lordes commynge, when that Martha knewe it before. *Iohn. 11.*

Howe greate that the goodnes of peace is, it may be ponered by Paule that discrete iudge: the whiche moste diligentlye in all hys Epistles dothe wyshe it to all those that he writeth vnto: excepte in hys Epystle to the Hebrewes, in the whyche for certayne causes he nether setteth to his name, nor premytteth anye salutation. Note yet, that when he sayeth peace be vnto you, he premytteth grace.

grace. Sayinge. Grace bee with you
Roma.1. and peace. Wher by it is manifestely
vnderstanded, that true peace can-
not be hadde, wythoute the grace of
Esa.48. god. And therefore Esaye saythe.
As for the vngodlye they haue no
peace.

¶Of vnite and com-
mon consent. Capi.xlix

De.Ci li.12 Capi.22. GOd made mākynde of one mā, to cōmende & declare vnto men, how pleasant a thing the vnite of many is vnto hym. Wherevppon Saint Augustine doth say. Man was made one, but not left alone. There was neuer thinge that humayne nature spake of, so commodius for mankynde so full of discorde through vice, so geuen to felloshippe, so naturall, agaynst the vice of discorde, other to be taken hede of, if it be not, or to be holpen and healed if it apeare, as the remembraunce of oure fyrste parent, whome god would creat alone that of

him

him many other shuld spring, & that by thys admonition, a concordiall vnitye myght be obserued and kepte in many.

The people of Israell was of one consent and minde in the desarte, and willing to receiue the law. For after they had hard of Moses the wordes of the law, they answered all wyth one voyce, all that our Lord hath said, we wil do. *Exo.19.*

The people, to make and perfourme the worke of the tabernacle of oure Lord, and the holy vestmentes of the ministers, did bringe in & offer with most readiest & deuout minds all that was necessary to perfourme the same. *Exo.35*

All the children of Israell wer gathered and knit together as it hadde bene but one manne, to reuenge and punishe the flagitious dede, committed against the Leuites wife in Gaba Beniamin. *Iudi.20.*

The vniuersal tribes of Israel cam to Dauid vnto Hebron, and anoynted him king ouer them. *2.regu.5.*

The feare of our LORD fell on the

the people, and they came oute as it
1.regu.11. had bene but one man to ayde theyr
brethren which were besieged in Ja-
bes Galaad.

All Israell came to kynge Salo-
3.regu.8. mon, and then the Arcke, and all the
holy vessels were borne into the tem-
ple, and the temple was solemly bles-
sed and dedicated.

All the people were gathered and
1.Esd.3. came together euen as one man vnto
Jerusalem to edify and to builde the
temple, the whiche was destroyed by
the king of Babilon.

And all the people gathred them
2.Esd.8. selues to gether, as one manne in the
streat, and they said vnto Esdras, that
he should bryng the boke of the lawe
of God.

When Achior hadde disclosed all
Iudi.7. thinges that Holofernes had said, all
the people with a common lamenta-
tion and weping, and with one con-
sent, prayed vnto God.

After the death of Judas Macha-
1.Mach.9. beus, al his frendes came together, &
saide vnto Jonathas hys brother: for
so

so much as thy brother Judas is dead &c. We chose the this day for him, to be our prince and captain to order, & to fight our battail.

After that the people had heard Simons words, the hartes of the people weer kindled together, so that they cryed with a loud voyce. Thou art our captain in stead of Judas and Jonathas thy brethrē, order thou our battail, and whatsoeuer thou cōmandest vs, we shal do it. 1. Mack. 13.

After the assention of our Lorde, all the disciples continued with one accord in prayer and supplicatiō with the wemen, and Mary the mother of Jesu, and with his brethren. And so the holy ghost found them. Act. 1.

All that beleued kept them selues together after they had receyued the holye spirite, and had all thinges commen, and continued dailye with one accord in the temple, and brake bread from house to house. Act. 2.

When the disciples had heard that the creple was healed, and of Peters

and

and Jhons answer to ỹ magestrates,
Act. 4. they lift vp their voyces to God with one accord, and said, Lord which hast made heauen and earth. &c.

After that Ananias and Saphyra
Act. 5. his wife were terribiye punyshed at Peters word, great feat was thorow out all the country. And they were al together with one consente in Salomons porch.

And the multytude that beleued
Act. 4. were of one hart, and of one soul. Neither said any of them, that oughte of the thinges whiche he possessed was his owne, but they had all thynges common.

Of discorde, strife and debate. Ca. l.

Envy moued the firste discorde a-
Gen. 4. mong men, as betwirt Cain and Abell, because that Caines workes were maligne and euelt, and hys brothers good and iust.

The substaunce of Abraham & Lot
Gen. 13. was great, and they coulde not dwell to-

together, and so there fell a strife betwene ỳ herdmẽ of Abraham & Lot.

The fiue kinges of the Sodomites serued and were subiect vnto Chodo- Gen.14.
riamor xii. yere, and in the xiii. yeare they rebelled, and departed from him. And so there was war betwene foure kinges againste fiue. In the whyche warre Lot was taken, and recouered by Abraham.

The inhabitours and men of Sodome dyd compas the house aboute, Gen.19.
in the which, two aungels in the likenes of mẽ war lodged, for they would haue knowen them, and they prealed sore vpon Lot because that faithfully he defended his gestes.

There was stryfe and debate betwene the heardmen of Gerar and Isaacs, for the possession of sheape, of Oxen, and a mighty houshold. Gen.26.

Jacob fletinge away was wroth, and saide to Laban. for what trespace Gen.31.
or offence art thou thus angrye with me and hast searched all my stuffe.

By the occasion of Dina Jacobs daughter whom Sichem Emors son Iere.34.

did

dyd rauyshe, and forced, a greate dyscorde arose betwene Iacobs sonnes, and the inhabitoures of that Countrey.

Moses vpon a certain day, saw two
Exo. 2. Hebrues that stroue together. And he saide vnto him that did the wronge: Wherfore smitest thou thy fellow?

After that the Children of Israell
Exo. 17. were gone oute of Egipte, and were paste the red sea. Amalech came and fought with them in Raphidim.

Oftentimes the children of Israell
Gen. 16. 17. did striue agaynste Moses in the wylderneſſe. Fyrste for lacke of dryncke. And againe when they had one kind
Nume. 21. of meate, they desyred a nother. And when they lothed Manna, they calde for flesshe. Also they came together agaynste Moses and Aaron at the wa-
Nume. 20. ters of contradiction and strife, wher they did chide and murmur agaynste our Lord and Moses.

Betwene Abimelech Gedeons son, and the men of Sichem, the whyche
Iudi. 9. hadde made hym kynge wrongfully, was greate dyscorde, so that they be-

gan

ganne to detest him, and to rebell a-
gainst him, and he ouercomde them.

There arose a strife betwene those
of Ephraim and Jephthe, for asmuch *Iudi.12.*
as Jephthe goynge to fighte against
the children of Ammon woulde not,
as they sayd call them.

There was so vehement a discorde
and battayl in Gabaa Beniamin and *iudi.20.*
the Tribes of Israell for the Leuites
wife that they of the Tribe of Ben-
iamin were vtterly all slayne, except.
5. hundred.

After that Dauid hadde slayne the *1.regu.18.*
Philistine. Saul was wroth and an-
gry with, Dauid, because he was most
commonly praysed. Wherfore Saule
loked a side on Dauid from that daye
forewarde. For no man coulde from
that time mollifie his hart, but nedes
he must persecute hym.

There was longe debate and strife *2.regu.3.*
betwene the house of Saule, and the
house of Dauid. But Dauid. Wared
stronger and stronger, and Saul con-
tinually weaker and weaker.

There was to greate and to disho-

2. regu. 18. nest a dissention and discord betwene Absolon couetinge the kingdome and Dauid his father. At the last yet Absolon that moued the same, was hanged.

2. regu. 19. When Dauid retourned to Jerusalem, the childzen of Jsraell were troubled and vered because that the Jewes, they being not calde there vnto, brought hym againe.

2. regu. 3. Two wemen did striue before king Salomon for a childe, the which they bothe woulde haue had.

3. regu. 12. After the deathe of Salomon, the people desired his sone Roboã to vse and to handle them more courteously. But because he answered thē churlishly and hardly, ten of the Tribes left him & made Jeroboã their king by ꝑ occasiō wherof, ther was sore wars betwene the kyngs of Jsrael & Juda.

Luke. 22. There was a strife amonge the disciples, whiche of theim shoulde seme to be the greatest, but it appeareth by that, that foloweth that such contention and strife pleased not our lorde.

Iohn. 6. The Jewes stroue amōg thē selues sayinge, how can this felowe geue vs

that

that flesshe of his to eate.

And much murmuring was there of oure lorde Jesus amonge the people, for some sayed, he is good, other sayd nay, but he deceiueth the people. There folowth. There was dissention amonge the people. *Iohn.7.*

After that Cornelius was christened with all his house, the Apostles and brethren that wer in Jewry hard that the heathen had also receiued the worde of god. And when Peter was come vp to Jerusalem, thei that were of the circumcision contended against him sayinge wherefore wentest thou into men vncircumcised. *Act.11.*

When Paule and Barnabas preached, and did many miracles in the citty of Iconium, the multitude of the citty was deuided, and parte helde with the Jewes, & parte with the Apostles. *Act.14.*

Certain menne which came downe from Jewry, taught the brethren, sayinge, excepte ye be circumcised after the maner of Moses, ye cannot be saued. So when ther was risen discencio not a litle vnto Paul & Barnabas *Act.15.*

against theim, they determined that Paule and barnabas, and certaine other of theim should goo vp to Jerusalem vnto the Apostles and Elders aboute this question.

Act. 15. By the occasion of John, whose sir name was Marke, whome Paule would not take to the worke of the gospell, there arose a dissention betwene Paule and Barnabas, so that they departed asonder one from the other yet al was for the fortheraunce of the gospell.

Act. 19. Paule preaching and doinge many miracles at Ephesus, there arose no litle a do aboute the way of our lorde for a certain man named Demetrius a siluer Smyth which made Siluer shrines for Diana, was not a litle beneficial vnto crafts men. &c. And al the citie was in a roze, and in greate confusion.

Act. 21. When certayne of the Jewes sawe Paule in the temple, they moued all the people, and layed handes on him, crienge. Menne of Israell helpe. And al the city was moued, and the people swar-

swarmed to gether.

When Paule had cried oute in the counsell. Men and brethren, I am a pharasei, the sonne of a pharasei. Of the hope and resurrection of the dead I am iudged. And when he badde so saied, there arose a debate and a dissention betwene the Phariseis and the Saduces, and the multitude was deuided. Act. 23.

Of good zele against synners. Capi. li.

The children of Jacob were very cruell for the dishonringe of Dina their sister oppressed and forced by Sichem. Gen. 34.

Moses hearinge the voyces of those that songe, and seynge the calfe and the daunsinge, his wrath waxed hote, and castinge the tables oute of hys handes, he brake theym. And note, how greuously he punished the people. For whome he so faythfully and instantly prayed vnto oure lorde. Exo. 32.

Of good zeale.

The zele of Phinehes the sonne of Eleazar, when he thrust the man and the medianitysshe woman throughe, although thei wer mighty and noble, pleased oure lord very well. Numer. 25.

Josue cōmaunded Achan to be stoned with stones, and all his stuffe to be burned, because he toke of the excommunicate thinges of Jerico. Iosu. 7.

When the children of Israell hard saye that the chyldren of Ruben and Gad, had buylded theym an aultor, thei came together, and woulde haue foughten against them. Iosu. 22.

All the children of Israell gathered to gether as it had bene but one man, to reuenge the horrible and greuous crime, that the men of Gabaa Beniamin hadde committed againste the Leuites wife. Iudi. 19. 12.

Helias dyd bouldelye reproue the people that did erre, & caused the prestes of Baal to be slayne. 3. regu. 18.

Achab was rebuked because he let kynge Benadab, a man worthye of death, to skape alway a liue. 3. regu. 19.

Although Jehu the kinge of Israell was

was specially euyl, yet he is greatlye commended because he destroyed the sede of the house of Achab, and caused Baals prophets to be slaine, and hys house to be broken. 4. regu. 10.

The spirite of God came vpon Zacharia the sonne of Ioade the priest, whyche stode in the syghte of the people that honoured and serued Idols. And sayd vnto them, why transgresse ye the commaundements of our lord, that ye cannot prosper: for because ye haue forsaken our Lorde, he also hath forsaken you. 2. Para. 24.

When Esdras the priest hard saye that the Iewes wer maried with the gentiles, he was exceading sory, and by great syghing and sorowynge, he shewed tokens of heauinesse. 1. Esd. 9.

Nehemias perceiuing that the Iewes maryed outlandyth women, dyd reproue them, and cursed them, and smote certaine of theym, and made them bare. 2. Esd. 13.

Mathathias stode vp and said. Wo is me. Alasse that euer I was borne, to see thys myserye of my people.

After

1. Mach. 2. After followeth, of hys mosse feruent zele, and maruelous honesty, when he slew the Jewe besides the altar, whiche openly in the sight of all, did sacrifice vnto Idols.

2. Mach. 3. Onias the hie prest did manfullye resist Simon, the which went aboute to do a certain wicked thing in ỹ city.

Mat. 3. 14. Jhon the Baptist was in a wonderful feruent zeale, when he said, O generation of vipers, who hath taughte you to flee from the vengãce to come? And lykewyse when he reproued Herode.

Mat. 23. Our Lord did sharplye rebuke the Pharisies, Scribes and Hypocrites, but specially in the thre and twentye of Mathewe, where that seuen times he sayde vnto theym. Woe bee vnto you.

Mar. 3. Oure LORDE perceiuing that the Pharisets did malitiously watche for him, loking angerly aboute hym, was heauy that they were so blind in hart, and

John. 8. said, you are of your father the deuill.

Our

Of good zeale.

Our Lord did oftentimes caste thē out of the temple, that bought & sold, and at sometimes with verye sharpe wordes, sayinge. My house is ỳ house of prayer, but ye haue made it a den of theues. *Luke.19.* *Iohn.2.*

Peter was kindled with a feruent zeale, against Ananias and Saphyra his wife, when he saw that they kept away part of the pryce of the land. *Act.5.*

And the wordes that Steuen spake to the Iewes, came of a burning zele, sayinge. O ye stiffenecked and of vncircumcised harts and eares, ye haue alwaies resisted the holy ghost. *Act.7.*

Paule and Barnabas, wythstandinge Berieser the false Prophette, Paul sayde. O full of all subtlety and disceitfulnesse, thou ennemye of all righteousnesse, wilt thou not cease to peruerte the straight wayes of oure Lord? *Act.13.*

When Paule preached at Athens, his spirite was moued in hym, when he saw the citty geuen to Idolatry. *Act.17.*

The feruente zeale of Paule, dyd most specially appeare, when he re-

pro-

Gala. 5. Roma. 9. 2. Cor. 11. Heb. 1.

proued, rebuked and prayed the Galathians, and likewise the Romains, the Corinthians and the Hebrues.

Of vndiscrete zele.

Capit. lii.

Numc. 11.

When Iosue Moses seruant saw two menne in the hoost, that prophesyed, he sayde, mayster Moses forbyd them. And Moses saide vnto hym: what, enuyest thou for my sake?

2. regu. 19.

Abisai the sonne of Seruia was willing to haue cut of Semeis head, because he cursed Dauid, that suffred Absolons persecutiõ, but Dauid wold not suffer that he shoulde haue anye harme, or dammage.

4. regu. 2

The children of the Prophets constrayned Elizeus to sende menne to seeke hys mayster, leaste happely the spirit of our Lord had taken him vp, and cast him vpon some mountain, or into some valey.

Jonas fled from the face and sight of

of God, when her commaunded him to preach to the Niniuites. And afterwardes he was sorye and discontent, that the city pearyshed not, as he had preached. Ionas.1.4.

When oure LORD had shewed hys Disciples howe that he shoulde suffer manye thinges of the hye priestes and elders of the Iewes, and bee killed. Peter began to rebuke hym, sayinge. Mayster sauor thy selfe, this shal not happen vnto the. Mat.16.

The Pharises did greatly contend for the obseruation of the Sabbothe, when they saw oure Lorde healc the sycke, and hys disciples pluckt eares of the corne, and rubbe them in theyr handes, on that day. Mar.2. LuKe.6.

The Phariſes contended more for the traditions of man, than for the cõmaundementes of God. Mat.15.

And the people contended more for the gould of the Temple, then for the temple, and for the giftes of the aultare, then for the aultare. Mat.23.

They brought children to our lord, that

that he should laye his handes vppon
Mar.10. them, and pray. And his disciples re-
buked those that brought them. But
Jesus said: suffer the children to come
vnto me, forbid them not: for of suche
is the kingdome of God.

When Mary had poured the preti-
ous oyntment vpon the Lordes hed,
Mar.14. some of the disciples disdained, & wer
not content with her for the wast and
losse of the oyntment.

Jhon forbade a certain mā ẏ casted
Luke.9. out deuils in our Lorde Jesus name,
because he folowed not them with o-
ther Disciples. And Jesus saide vnto
him, forbid him not, for he that is not
against vs, is with vs.

Luke.9. When James and Jhon hard that
the Samaritans wold not receiue the
messengers of our Lorde, they sayde.
Lord wilt thou that we commaunde
fire to come downe from heauen, and
consume them: Jesus turned about, &
rebuked them, sayinge: ye wotte not
what manner spirite ye are of.

Luke.22. Our Lord reproued Peter, because
he had stroken of the eare of the high
prestes

prestes seruaunt. For it was not christes time then to shew his power, but his patience.

It appeareth that Jhon the Baptist Disciples bare no great good zeale to wardes oure Lorde, when they sayde vnto Jhon their master, Rabby, he ỹ was wyth thee beyonde Jordan, the same baptiseth, and all men come to him, Jhon answered them right wel, and said, a man can receiue nothyng, except it be geuen him from heauen. *Iohn. 3.*

When that many sick folkes were brought out of the city, and wer healed of Peter, the chefe priest rose vp, and all they that were with him, wer ful of indignation. *Act. 5.*

Paule was a great folower of hys fathers traditions, againste manye of his owne felowes, when he made hauocke of the congregation, entrynge into euery house, and drawynge oute both men and women, and thrustyng them into prison. Likewise he obtayned letters of the hie Priest, to the sinagoge that was at Damasco, that he, if he found any ther that cald vpō *Act. 8. 9.*

the

the name of Christ, might bringe the bound vnto Ierusalem.

Act. 13. The Iewes perceiuing that almost the whole city came together to hear the worde of GOD that Paule and Barnabas dyd preache, they wer ful of zeale and indignation, and spake rayling wordes against those things which were spoken of Paule.

Act. 21. When Paule was come to Ierusalem, the brethren saide vnto hym, how manye thousandes of Iewes be there that beleue, and are earnest folowers of the law: And of such speaketh Paule, sayinge: I bare them record, that they haue a zeale and a feruent minde to Godwarde, but not according to knowledge.

Roma. 10.

¶ Of prudency and discretion.

Capitulo. liii.

Gen. 12. 20. ABraham comming into Egipt, dyd wysely and warely, as touchynge hys wyfe, for he cloked the

the truthe, and yet affirmed no falshode, saying. She is my sister. He did the like, when he came to Abimelech.

And Abraham did prudently seperate hym self from Lot, because theyr herd menne shoulde not stryue together. Gen. 13.

Abraham discretelye while he yet liued, did deuide and geue euery child hys portion, least that they, after hys deathe shoulde stryue and bee at debate. Gen. 25.

Rebecca did wiselye enstructe her sonne Jacob, how he should obtayne and come by his fathers blessing, and prudently she caused hym to departe from those partyes, vntyll hys brothers fearsnesse wer swaged. Gen. 27.

Jacob by crafte dyd euen very wel begyle Labans craftinesse, when Laban denyed to geue hym competente wages for hys seruyce. Gen. 30.

Jacob dyd prudently, that he, whē he shoulde meete wyth hys brother, sente hym Presentes, and when hee deuyded hys Substaunce, leaste that hee, euen at ane brounte shoulde Gen. 32.

lose

lose al, and put such thinges as he loued best in daunger.

Gen. 41. Joseph spake prudētly before Pharao expounding the dreame vnto him and geuing him counsell againste the famine that was to come.

Gen. 44. Joseph did warely and wiselye deprehend and accuse his brethren, and put them in feare.

Exo. 18. Jethro gaue Moses good counsaile, saying: prouide thy selfe men of power, and such as feare God, true men, & such as hate couetousnesse.

Nume. 13. Or euer Moses inuaded the land of promise, he sent spies thither to consider the state and condition therof.

Iosu. 1. The spies that Josue sente, lurked and wisely kept them selues close, vntil they that sought for them were returned to theyr owne agayn.

Iosue vsed greate policye and wisdome, when he laide awaite vnto the towne of Hai, and afterwards made as though he had fled his way.

Iosu. 8.

The Gabaonites thinking by craft and subtlety to beguile Josue, by hys discretion were brought into seruy-

tude

seruitude and bondage. *Iosu. 9.*

Phinees and other messengers that were sent to the children of Ruben, spake discreately vnto theym, and with wyse communication appeased them. *Iosu. 22.*

Ahud bringinge a present vnto Eglon kyng of Moab, craftely deceyued hym. *Iudi. 3.*

Gedeon did smite and destroye the hoost of his enemies, the whiche beinge withoute care, dyd cast no peryls. *Iudi. 8.*

Jephthe like a wyse man dyd signifye by messengers vnto the kynge of the chyldren of Ammon, that he dyd wrong to warre agaynst him, but yet afterwardes he made an vndiscreate bowe. *Iudi. 11.*

Jepthe dyd wyttely perceyue who were Ephraites, and who were Galaadytes, by the pronoũsyng of this word Schibboleth, that is an eare of Corne, when they sayde Schybboleth. For they coulde not so pronoũce it. *Iudi. 12.*

The chyldren of Israel fyghtynge

Iudi. 20. agaynste the Beniamites by policie & craft fayned them selues to flye, and by that meanes drewe theym oute of the City, and vtterly destroyed them.

1. regu. 10. Saule when certayne menne dispised him, and sayed, how canne thys manne healpe vs, dissembled the matter, and made as thoughe he had not hearde them.

1. regu. 17. It was a poynte of greate wysedome when Dauyd beynge armed wyth Saules armour, proued whether he coulde so go agaynst Goliath, or no.

1. regu. 18. Dauid went oute to all thynges, whythersoeuer Saule sent hym, and behaued him selfe wisely.

1. regu 21. Dauid in the presence of Achis fayned hym selfe madde, and as though he hadde bene in a furye, so to scape from him.

1. regu. 25. Abigail dyd wiselye pacifie Dauyd beinge angery wyth Nabal her husbande.

2. regu. 12. Nathan goinge aboute to reproue the Prophete Dauyd of hys excesse and faultes doone to Vzias and hys wife,

wyse, toke and vsed wysely the manifest parable of the rich manne, that tooke a shepe from a poore man.

Joab vsed a wise cautel, when that by a wise woman he caused Absolon to be reuoked. 2. regu. 17.

A wise woman of Abel, retourned Joab from the obsidion and seige of the citye. 2. regu. 20.

Bersaba, hearinge that Adonias woulde raygne for his father, spake wisely vnto Dauid for her selfe, and her sonne Salomon. 3. regu. 1.

Salomon desired of god discreation and wisedome, the whiche thinge pleased god exceadyngly, and wyth wisedome, he graunted him many other thinges. 3. regu. 3.

Salomon iudged wysely betwene two wemen that contended and stroue for ons childe. 3. regu. 3.

Kinge Roboam answered his people very hardely, and forsakinge the good and discreate counsell that hys fadde and olde Senators gaue him, he spake after the counsel of yong mē 3. regu. 12.

and did vnwisely.

When Achab king of Israel should be rebuked, a certayn man of the chil-
3. regu. 20. dren of the prophetes discretely proponed a parable of a man that was comended, and euil kepte, and saued. By the whiche the king might easely perceiue his synne and wickednesse.

Iehu did studiusly and prudently when he fayned that he would do re-
4. regu. 10. uerence and honoure vnto the prophetes and preastes of Baall. And yet afterwardes he slewe them, and destroied Baals aulter.

Ezechias kinge of Juda, did studiously and discreately forbyd that hys
4. regu. 18. people shoulde make no answer vnto blasphemus messengers of the kinge of the Assirians. For it is not expedient for faythfull people to haue vnfaythfull disputations wyth and against litigious persons.

Joiada the hye preast purposing to
2. Para. 23. make Joas the sonne of Jozam kinge of Jerusalem, vsed hym selfe both warely and wisely.

Eze-

Of prudency and discretion.

Ezechias vnderstandinge that the kinge of the Assirians would come against Jerusalem, did stoppe all the well headdes without the citye, and reparde the walles of the citye, and couraged his menne wyth confortable wordes, and at length turned himselfe to praise oure lorde. 2. Para. 32.

Nehemias with greate discreation, dyligence, solicitude and care, dyd buylde a wall aboute Jerusalem. 2. Esd 2. 3. 4.

The worde that zorobabel spake, was a woorde of greate wisedome, and woorthelye approued, that is, women haue yet more strength. But aboue all thinges the truthe beareth awaye the victorye. 3. Esd. 3.

Tobias beleuinge that he shoulde lye shortelye, he gaue his sonne, documentes and Preaceptes of greate wysedome. And amonge all other he sayde. Aske euer counsell of the wyse. Tob. 4.

Judith shewed greate wysedome in her woordes. And all Holofernes seruaunts marueled at her wisedome Iudith. 11

and

and sayed one to another. There is not suche a woman vppon earth, in bewtye contenaunce, and discreation of wordes.

Mardocheus required Esther with greate wisedome to helpe the Jewes. Esth. 4. Sayinge, yf thou holdest thy peace at this time, the Jewes shalbe otherwise deliuered, and thou and thy fathers house destroyed. And who knoweth whether thou art come to the kyngedome for this causes sake.

God gaue vnto Daniel and his felowes connyng and learnyng in all scripture and wisedome; but to Daniell specially he gaue the vnderstandinge of visions and dꝛeames. Dani. 1.

Daniell did expounde Nabuchodonosors dꝛeames most wisely. And afterwardes we do reade, although it chaunced before, of two olde pꝛeastes the whiche hadde gꝛuen, as he moste wyselye perceyued, false testimonye and wytnes agaynste the Innocent Susanna. Dani. 2. 4. 13.

It was tolde Judas, that Nicanor came vnto him but vnder deceyt, and 1. Mach. 7

that

that he would take him, wherfore he gate him wisely away from him, and would se his face no more.

Simon knew that Tryphon dissembled in his wordes, yet commaunded he a hundred talentes of syluer, and Jonathas two sonnes to be deliuered vnto hym, least he should be the greater enemy against the people of Israel, and say, because he sent him not ỹ monye and the childzen, therefore is Jonathas dead. 1. Mach. 13

The vii. brethren with their good mother, by theyr wordes, whych they had one to another, and to the tirant: declared that they had great wisdom. 2. Mac. 7

There was a certain day appoynted when Judas shoulde speake secretlye alone wyth Nicanor. Neuerthelesse Judas commaunded certaine menne of armes to be set, and to wait in conuenient places, least ther shuld sodenly arise any euil thorowe the enemyes. 2. Mach. 14

It appeareth by the cõmunication that the blessed virgin had wyth the

 angell,

Luke. 1. aungel, that she had great discretyon and wisdome. For she casting in her minde, what maner of salutatiō that shuld be, said, how shal this be, seyng I know not a man?

And when the childe Jesus of xii. yeare old taried at Jerusalem, & was Luke. 2. founde in the temple sittynge in the middest of the doctors, hearinge them and posing them, al that hearde hym were astonied at his wisdom, vnderstanding, and answers.

Our Lord commended the vniust Luke. 16. steward, because he had done wisely.

Our Lord verye well deluded the curious interrogacion of the priestes Luke. 20. and elders askinge him, by what authority he did those miracles, he said. I also wil aske you one thing. From whence is the baptime of Jhon?

When Paul and Sylas wer put in prison, the Magestrates sente the Act. 16. next day after, and commaunded that they should be losed, Paule said wisely. They haue beaten vs openlye vncondempned. Notwithstandyng that we are Romaines, and haue caste vs into

into prison, and now wold they send vs away priuely?

When the citye of Ephesus was sore moued and in a confusion, Paul did wisely and humblye agree to the counsaile of his frendes, that he shuld not prease into the commō hal. Wher also appeareth the wysdome of the Scribe that pacified the people being so moued, and how he sent euery mā to his owne house. Act. 19.

And when the Tribune had commaunded that Paule shuld be beaten and scourged, Paule saide vnto the Centurion that stode by hym. Is it lawful for you to scourge a Romain and vncondempned? Then they whiche should haue punished and examyned him, departed from him. Act. 22.

When Paul purposed to sayl out of Grece into Syria, and hearde saye that the Iewes laid wait for hym, he wisely returned through Macedonia, nor refused not the companye of hys brethren which wer of diuers cities. Act. 20.

Paule vnderstanding that thone part was Pharises. He cryed oute, I

am

am a Phariſey. And certayne of the Phariſeis ſtode vp, and ſoughte for
Act. 23. hym. And after when hee harde ſaye that ſome of the Jewes had made a vowe, not to taſte nor eate nothynge vntil they had ſlaine him, he cauſed ẏ to be ſhewed to the Tribune, ẏ which ſent him with armed men to Felix ẏ ruler of Syria.

When Feſtus the preſident would haue ſente Paule, at the inſtaunce of the Jewes, to Jeruſalem. Ye wiſelye
Act. 25. perceiuing their malice, appealed to Ceſar.

Of deceit and ſubtlety. Capi. liiii.

Gen. 3. IT is manifeſt that the deuel in the forme of a Serpent was the fyrſt maſter of al craftines, lies, and deceitfulneſſe, the which beynge more ſubtyll, then all other beaſtes, deceyued the fyrſte woman, he would not bode the fyrſte man, becauſe he knewe that he had more diſcreatyon then the woman.

Laban

Of pꝛudence and discretion.

Laban Jacobs father in law, went very oftētimes about to deceiue him, now in his wife, now in his wages. But our Lord in the fraud and guyle of those that wold haue circumuēted him, was with him and aided hym. Gen.29.30

Whē Laban searched Jacobs houshold stuffe, and cam to search Rachels tent, she craftely deluded his carefull searching. Gen.31.

Jacobs sonnes being as it wer in a madnesse & fury for the inforcemente & rape of their syster Dina, counsaild Sychem, the people, and inhabytors of the Citye to be circumcised, where by they sodenly rushed in vpon them, and easely slue them. Gen.34.

Jacobs Chyldren woulde haue deceiued their father, when they dipped Josephes coate in the blud of a Gote, and sente that shoulde say vnto him, we haue found this, see whether it be thy sonnes coate or no. Gen.37.

Pharo the king of Egipte bethought him of diuers craftes and subtleties, vtterly to extirpate ỹ chyldren of Exo.1.5.

Isra-

Israel, and destroy them in Egypte, and by no meanes suffer them to depart the country.

Exo. 7. Pharaos wise men and enchaunters did by their sorcery, as touchyng the fyrste two signes, euen as Moses dyd.

Numc. 16. Chore and his felowes spake maliciously when they stode against Moses and Aaron, saying. Ye make muche to do: It is sufficiente for vs, that all the multitude are holy, euery one of them, and our Lord is among thē. Whye heaue ye your selues vp aboue the congregation of our Lord?

Numc. 23. Balaach king of the Moabites perceiuinge that he coulde not ouercome the children of Israel by fortitude and strength, wold haue ouerthrown thē with Balaams curse.

Iosu. 9. The Gabaonites hearynge what Josua had done at Jericho and Hai, thought craftely, how they might do, that they shoulde not be vtterlye destroyed.

The Philistines toke good hede, ỹ ther shuld no smith be found thorow oute

out all the land of Israell, least haply the Hebrues shuld make thē swerdes or Speares. 1. regu. 13.

Saule disdaining the prosperity of Dauid, spake of his daughter Michol whome Dauid desired to haue. I wyl geue her vnto him, that it maye be to hys rebuke and shame, and that the hand of the Philistines may be vpon hym. Wherfore Saule said vnto Dauid, thou shalt this daye be my sonne in law in two thynges. 1. regu. 18.

Dauid by greate subtletye woulde haue cloked his iniquyty, when he sēt for Vrias, to the entent he should go, and slepe wyth Bersabe hys wyfe. 2. regn. 11.

Jonadab Semmas sonne taughte Ammon the sonne of Dauid a wicked deceytfulnesse or subteltye, when hee said vnto hym, lay thee downe on thy bed, and make thy selfe sycke. For so thou maiste haue Thamar Absolons syster alone, the which tempted him. 2. regu. 13

When Absolon was purposed to reuenge the iniurye done to his sister Thamar, whom Ammon her brother had forced, he made a great banket, e 2. regu. 13.

inui

inuited hys brother, and euen when he was meary with wine, and banketing, he caused him to be slaine.

2. regu. 15. Absolon ambitiously couetinge hys fathers kingdome, began malitiously to flatter, and dispraising his fathers factes and dedes, bosted and said that he would do good iustice.

3. regu. 12. Jeroboam thoughte in hys hearte, nowe shall the kingdome retourne to the house of Dauid, if thys people go vp and do sacrifice in the house of our Lord at Jerusalem, wher vppon the kynge tooke counsell, and made two calues of gold.

3. Re. 20. Achab the kynge of Israell, sayde certayne generall wordes to the messengers of Benadab the kyng of Siria, offeringe vnto him mooste liberallye both hys men and hys goodes. By the whych he descending to more specyall thinges would haue burdened him very sore.

Sedechias the sonne of Thanaam Baals prophet made him self hornes of Iron, as thoughe he hadde bene a trus

true Prophet, saying vnto kynge Achab. Thus saithe oure Lorde, with these hornes shalt thou push the Syrians. At lengthe he deceiued hym, & caused him to go to battail. 3.re.22.

Gehezi runnynge after Naaman did colourē his peticion verye crafte- 4.re.5.
lye and subtellye, sayinge, my master hath sent me, and saithe. Se, there be come to me two younge men, geue them one Talent of syluer, and two chaunge of garmentes.

Jezabel that mischeuous woman vsed a very cruel deceitfulnes and gile to obtaine Nabothes vineyarde for her husband. 3.re.21.

Athalia the mother of Echozia king of Juda saw that her sonne was dead she destroyed al the kinges seede, and raigned vi. yeare. 4.re.11.

Rapsaces Sennacherib king of Assirians messenger spake with a loude voyce, that the people whyche were vpon the wal might here and feare. 4.re.18.

Whilst Abia the kyng of Juda dyd comforte hys hoost, and rebuked his aduersaryes, Jeroboam the kynge

of

of Israel went about to lay deceites, and to conuey men priuelye behynde by m. And when his enemies stode e-
2. Para. 13. uen before him, he compased ỹ Iewes not taking hede therof, bothe behinde and before wyth hys host.

The chyldré of Israels neighbors, the whiche were retourned from the
1. Esd. 3. 4. captiuity of Babilon, inuented many
2. Esd. 4. 5. guiles and deceites, to let them from the edification and buyldynge of the temple and wall of Jerusalem.

When proud Aman saw that Mar
Esth. 3. docheus, would not worshyp hym, be through that occasion counsailed the kyng by false surmising and lyes, to destroy all the Iewes.

Because that Sathan could by no
Iob. 1. meanes deny before our Lord Jobes vertues, he imagyned deceytfullye to depraue hys intentyon, saying. Doth Job feare God for nought: Note like wyse, how that vpon one day, the de-uyl deprayued hym of all that euer he had, and caused messengers to come vnto hym, that throughe manifolde sorowes he myghte weaken & breake hym

him be impacience.

The great estates of the realme of Persia, procured that Darius should put out such a decre or cõmaundemẽt the whiche they estemed and thought that Daniell would not obserue nor kepe, that be suche subteltie and craft, they myghte wynde hym oute of the kinges fauour. Dani. 6.

Two olde preastes inuented a detestable deceyte, to deceaue Susan, and afterwardes cruelly to be reuenged of her. Dani. 13.

Alcimus beinge full of malignite, came to Demetrius & accused Judas Machabeus of many thinges. And after that hee presented hym wyth a crowne of golde and with other gyftes, & as that day he helde his tonge, but afterwardes, he did and spake so muche that the king gaue him the hie preesthode. 1. mach. 7. 2. Mach. 14.

Jason sent Menelaus with money vnto king Antiochus, but Menelaus beinge commended and praised of the kyng, turned the preesthode vnto him selfe, laying vp. 300. talentes of syl- 2. Mach. 4.

uer for Jason.

When Herode, priuely called the wise men, & enquired diligently and learned of them what time the starre appeared, & sending the to Bethleem, sayd, Go your way thither, & searche diligently for the childe. But for what intent he dyd so, it appeared by the murthering of the chyldren.

Math. 2.

The Pharises wyllyng to tangle oure Lorde in his woordes sent oute vnto hym their disciples, with Herodes seruauntes, saying. Master, we knowe that thou art true. Is it lawful that tribute be geuen vnto Cesar, or not?

Mat. 22.

The hye preestes and chefest of the Jewes gaue large moneye vnto the keepers of the Sepulchre, that they should say, how that Jesus was stolen awaye by night.

Mat. 28.

The Pharyses sought manye cyrcutes and wayes to cause the blinde man that had receyued his syghte to confesse and say, that he receaued not his sight of Christ.

Iohn. 9.

Auanias, his wife Saphira hauing

know-

knowledge thereof, defrauded, & kept away parte of the price of the lande. Act. 5.

The Samaritanes regarded much Simon Magus, because that of longe tyme he with hys sorceryes had bewitched them. Act. 8.

The Jewes, perceiuinge that the worde of God was sowen and published throughe all the countreye bye Paule and Barnabas, steered vp and moued the deuoute and honeste women, and the chefest of the citie of Antioche, and raised persecution against them, and expelled them oute of their coostes. Act. 13.

When Paule and Barnabas were at Listra, and in so greate fauoure, that men would haue doone sacrifyce vnto them as vnto Goddes. There came certaine Jewes the whiche perswaded the people so, that Paule was stoned and drawen oute of the cytie, supposing he had bene dead. Act. 14.

Certaine craftes men, with a damsell possessed with a spirite that prophesied, which were minded and willynge to complayne of Paule, sayed

not, that thzough him they losse their gaines, but lyingly they sayd. These men trouble oure cytie, and pzeache ozdinaunces, whyche are not lawfull foz vs to receiue, neither to obserue, seynge that we are Romaines.

Act. 16

The Jewes malitiously did purpose to desire the Tribune that Paul might be bzought fozthe, as thoughe they would haue knowen something moze perfectly of him: but many layd waite to kyll him, & had bounde themselues with a vowe, that they would eate nothing, tyl they had slaine him.

Act. 23.

Of the erudition of Chyldzen. Cap. lv.

Jacob seynge and marking Josephs dzeames, rebuked hym, least he shoulde stere vp the indignation and enuye of his bzethzen against him.

Gen. 37.

Jacob hearing that ther was cozne and sustinaunce to be solde in Egipt, repzoued the negligence of his childzen.

Gen. 42.

The

The blasphemer and cursed speaker was stoned to deathe in the wylderneſſe, his father was a manne of Egipte, and his mother an Israelitiſhe woman. Suche chyldzen are oftentimes euyll instructed. Leui. 24.

Our lozde commaunded by Moses, that the childzen of Israel shuld teach theyz chyldzen suche thinges as they hadde sene. Deu. 4.

A contumacius ¶ a stubburne child that will not obeye the commaundement of his parentes, but contemne them, is cõmaunded by Moses to be stoned to deathe. Deu. 21.

Yely the pzaste cozrected hys childzen but slenderlye, and therefoze aswell he as they, wer punished of our lozde. 1. Re. 4.

Adonias was but meanelye cozrected of his father Dauid. And therfoze he beynge pufte vp in pzyde exalted hym selfe, sayinge. I wyll raygne and be kynge. But at length kynge Salomon hys bzother, caused him to be slayne. 3. Re. 1. 2.

Dauid appzochinge and dzawinge nye

nye vnto hys deathe, did diligentely
1.Para.28 instruct Salomon his son, the which
shoulde raygne after him.

Tobias the elder taught his sonne
Tobi.4.13 from his infancye and tender age, to
feare oure lorde, to abstayne from all
synne, and when he beleued that he
shoulde dye, he holsomely instructed
him. And likewyse when he shoulde
departe and dye.

The parentes of Sara yonge To-
bias wyfe, did suffer theyr daughter
Tobi.10. to departe and to goo wyth her hus-
bande. Exhortinge her to honoure her
father and mother in lawe, to loue
her husbande, to rule well her hous-
holde, to gouerne and kepe her house
in good order, and to shewe her selfe
fawtlesse.

Job had greate solicitude and care
for his children, for when they hadde
Iob.1. eaten and banketed to gether, dailye
he offered for euery one a burnt offe-
rynge leste peraduenture they hadde
done some offence.

The parentes of Susanna beynge
iuste

fast and godlye people taughte theyr doughter accordynge to the lawe of Moises. *Dani. 13.*

When the time drew faste on that Mathathias should die, he healthsomly instructed his sonnes, and animated and encouraged them against the wicked. *1. Mach. 2.*

That mother more thē meruelous the which saw her 7. sōnes suffer and dye in one day, exhorted euery one of them with godly wordes, and said. I canne not tell howe ye came into my wombe. &c. *2. Mach. 7.*

That it is a pearilous thing not to agre to good counsell. Ca. lvi.

The aungels that appeared vnto Lot, gaue hym thys good counsel, that he shoulde depart from Sodome, and take his sonnes in law wyth hym, and that they should not loke behynde them, but saue thē selues in the hyll.

The which Lot said vnto hys sonnes in lawe that they shoulde bee goyng. but hee seemed to them as though he hadde mocked. And therefore Lottes sonnes in lawe, that woulde not departe from that wycked people, dyd pearyshe wyth theym. And hys wyfe that looked behynde her, was tourned into a pyllare of Salte. And Lot hym selfe that woulde not, after the Aungels counsell by and by ascende vp to the mounte, dyd trespasse and synne wyth hys owne doughters.

Gen. 19.

Ruben counsayled hys brethren to restore Joseph to hys father agayne. But in as mucke as they would not, it hapned afterwardes that they wer put to trouble.

Gen. 37. 42

When the chyldren of Israell wold ascende or euer it was tyme, vnto the place, that oure LORDE hadde spoken of. Moses sayd. Our LORD is not among you. The Amalechites and the Cananytes are there before you. And ye shall fall vppon theyr swearde, because ye are tourned a-

Nume. 14.

waye

waye from our LORD, and wil not heare hym.

After that horryble deede commytted agaynste the Leuites wyfe, the Chyldren of Israell gathered together, and sente messengers to the children of Beniamyn, the whych shulde saye thus vnto them, what wyckednesse is thys that is hapned amonge you? Delyuer vs those that haue commytted that haynous dede. But they wold not here them, and afterwards therefore they were in a manner all slayne, a few excepted. *Iudi. 20.*

Abner said to Asael, leaue of to followe me, but he despysed hys wordes And Abner smote hym thorow wyth the hynder end of hys speare. *2. regu. 2.*

Roboam Salomons sonne, would not heare the olde mennes Counsell, but harkened to the counsel of yonge men, wherfore he lost a great part of hys people. *3. regn. 12.*

Achior gaue Holofernes good and faythfull Counsell, the whyche hee proudlye and dysdaynfullye despysed

and

and wythin a while after was slain,
Iudi. 6. and his host put to flighte wyth losse and confusion.

Godolia, whom the king of Babilō had made gouernoure of the lande of
Iere. 40. Iuda, sent Johanan the sonne of Careah faithful word, that Ismaell the
41. sonne of Nathania woulde kill hym. And he answeared him: Thou speakest falsly of Ismael, but in the seuēth month Ismael came, and after he had eaten with Godolia, he slue him.

Daniel said vnto Nabuchodonozor,
Dani. 4. o king, accept my counsel, & redeame thy sinnes with almes, but he would not agre there vnto, and so was turned into a beast.

Iudas Machabeus taking hys iorney towardes Galaad, left Josephus
1. Mach. 5. and Azarias to be captaines ouer the people, and commaunded them, saying. See that ye make no war against the heathen, vntill the time we come againe. But they couetyng to get thē a name and fame, lost both the thyng they wente aboute, and theyr name also.

Iudas

Judas Machabeus had but viii. C. men, his aduersaries were two and twenty thousande, his companyons warned hym not to fyghte wythoute an host of men, but he would not follow their counsell, he hym selfe was killed in that battaile, and the remnaunt fled. *1. Mach. 9*

Pilates wife gaue her husbād good counsell, but he refused to followe it. Fearing more to offend Cesar, then to condēpne the iust & innocent blud. *Mat. 27.*

Of suspition and false credulity. Ca. lvii.

ABraham suspected ỳ the fear of God was not in Geraris, and that the men of ỳ country wold kyl him for his wiues sake. The like chaunced to Isaac. *Gen. 20. 26*

Laban suspected that Jacob hadde stolen his goods, and for that cause he searched all his houshold stuffe. *Gen. 31.*

Jacob perceyuyng Josephes coate to be bloudy, suspected that he hadde bene dead, and of some wycked beast deuoured. *Gen. 37.*

Joseph

Of Suspition.

Joseph commaunded his stewarde to bringe his brethren into his house to dine with him, but they being sore afraid, suspected and beleued that he would haue broughte them into seruitude and bondage. Gen. 43.

The Rubenites and the Gaadites going to their possessions, did build & set vp an aultar beyond Jordan. The children of Israell hearinge there of, were sore troubled, not knowing for what purpose they had done it, and beleued that they woulde goe from their law. Iosu. 22.

When Sampson was gone to hys fathers house, his father in law thought, and beleued that he had hated, & refused his wife, and therfore he maried her to a nother. Iudi. 15.

Hely seinge Annes lips moue, and that she spake neuer a word, beleued she had bene dronken. 1. regu. 1.

Because Saule did persecute Dauid, he laid to Dauids charge that he persecuted him. And said ỹ hys sonne Jonathas had stirred vp his seruaunt to lie await against him, the whyche 1. regu, 22.

thynge

thing was most vntrue and false.

When Dauid was with Achis the king of Geth as the keper of hys life. The Lordes spake vnto Achis to let Dauid go, least he shuld flie & returne again vnto Saule. 1. regu. 26

Dauid sent messengers to king Amnon, to comfort him ouer the death of his father. But his Lordes suspected that they came rather to spy oute the city, then to comfort hym. 2. regu. 10.

After that kinge Ahasuerus was moued against Aman, & that he was laide downe vpon Esthers bed, to intreat her for his lyfe: The kinge laid vnto him, that he in his p̄sẽce wold haue oppȝest and forced the Quene. Esth. 7.

When Jeremy was going toward the land of Beniamin, the porter of the gate toke hym, and layd falsly to hys charge, that his minde was to run to the Caldees. Iere. 37.

Jeremye the Prophet declared the wyl of our Lord to the people ȳ was left and remained after the destruction of Jerusalem, they said vnto him: Thou lyest, Our Lord hath not sent Iere. 42. 43.

thee,

the, but Baruch the sonne of Neria hath prouoked the against vs, that he might bring vs into the captiuitye of the Chaldees.

The tormentors ỹ led Eleazar to
2. Mach. 6. his torment & paine, toke displeasure and wer angry with him, because of the wordes ỹ he said, for they coniectured & suspected, that he had spoken them of an arrogancy, and hie mind.

When the disciples saw our Lord
Mat. 14. walking on the sea, they suspected ỹ it had bene some spryte, and cried out for feare.

When Simon the Pharisy saw a
Luke. 7. woman which was a sinner wepyng at our Lordes fete, he spake wt̃in him self saying. If this mã wer a prophet, he would surely knowe, who, & what manner of woman this is that toucheth him, for she is a sinner.

For a man nother to set muche by
Luke. 18. him self, nor yet to iudge euil of a nother, the example ỹ the Lord our saui our doth bring in of the Pharisy that bosted him self, and of the meeke and hũble Publicane, is much profitable.

When

Of Suspition.

When the Jewes, after the effusyon of the holy spirite, sawe that oure Lordes disciples spake wyth dyuers tongs and languages, Some of them saide. These menne are full of newe wyne. Act. 2.

All the christē disciples wer afraid of Paule after hys conuersion, & beleued not that he was a Disciple, vntil that Barnabas broughte hym to the Apostles, and declared to them, howe ỳ he had sene our Lord in the waye, and how he had done boldlye at Damasco in the name of Jesu. Act. 9.

When Lysias the Tribune saw ỳ the Jewes intreated Paule so cruellye, he asked of hym. Arte not thou that Egiptian, whyche before those dayes madest an vproze, and leddest oute into the wylderneſſe 4000. men that were murtherers? Act. 21.

When the barbarous people and straungers saw the Uyper hange on Paules hande, they sayde: No doubte thys man is a murtherer, & thoughte that he should haue swolne, or fallen downe dead sodenly. Act. 28.

That

That holye and good men suffer certaine thinges to be done, but not gladlye.

Capi. lviii.

Gen. 43. Jacob at the instance of his children, dyd permit and suffer hys well beloued sonne Beniamin to be led away and kept agaynste his wil for the necessitye and lacke of vitaile.

Deu. 24. Moses suffred the Jewes that were odious and spiteful to their wiues, to geue them a bill of deuorcement, because he feared the murtherynge of theyr wiues.

2. re. 18. Dauid considering his people, set captains ouer them. And said vnto ye people, I wil goe with you also. And the people aunsweared. Thou shalt not go forth: for thou shalt be coũted worth ten thousand of vs. Wherfore it is better that thou succour vs with in the City. And he sayde vnto them, what semeth you best, that I wil do.

Symon knewe that Tryphon dyssembled and vsed gile and deceyte in hys

his wordes, desiring Jonathas two sonnes, and a hundred talentes of siluer: yet commaunded he the money and the children to be deliuered, least parauenture he shoulde prouoke the enmite and euyll wyll of the people against him selfe. i.mach. xi

Of Justice and equitie.

Capitu. lix.

ABraham being minded and wel wyllyng to be seperated and diuided from Lot his brothers sonne, gaue him the option, to chuse and to take what parte he would. And thus maye a pertition be well made, the elder to deuide, & the yonger to chuse. Gen.13.

Jacob sayd vnto Laban, my iustice and my righteousnesse shall answere for me to morowe. Gen.30

Elizeus suffred the chyldren of the prophetes to seke Helias, leest haply the spirite of our Lorde had caste him some wheres, And yet he knewe that they should labour in vaine. 4.re.2

Salphaads doughters petition was iust euen by gods testimony & witnes, Num.27

the which desired of Moses, that they myght inherite theyr fathers inheritaunce and landes.

Iudi. 1. Kynge Adonibeseth was taken by the chyldren of Israell, the whiche cut of his thombs and his great toes. Then saied the king, Thre score & ten kinges hauing their thombes & their greate toes cut of, gathered the fragmentes vnder my table. As I haue done, so god hath doone to me againe.

1. reg. 15 After ỳ Agag the king of the Amalakites was brought before Samuel, Samuel sayd vnto him, Thy swerde hath made women childlesse, so shall thy mother be childlesse aboue other women.

1. re. 26 Dauid saied vnto Saul that vniustly persecuted him. Our lorde reward euery man accordinge to his righteousnesse and fayth.

1. re. 30. Dauid ordened, & in a maner it was taken for a lawe, that as his parte is that goeth downe & fighteth, so shall his parte be that tarieth at the stuffe.

Dauid would not accept the thre kinge Koure of Arama for naughtes, the

the whiche he myght haue hadde so, but he bought it at a iust price. 2. reg. 24

When Tobias harde the kyd crye, he sayed. Looke that it be not stolen, restore it againe to the owners, for it is not lawful for vs to eat or to touch any thinge of theste. Tob. 2

Proude and vniuste Aman by the commaundemente of kynge Abasuerus, was hanged on the selfe same galous, that he hadde made for Mardocheus. And on the same daye, the Iewes enemies wer slaine by the Iewes, the whiche they hadde thought to haue slayne. Esth. 7. 9

Jeremy prophesiynge againste Babilon sayeth. Recompence her as she hath deserued, and accordinge as she hath done so deale with her againe. Ier. 50

Kinge Darius commaunded those menne which ehadde accused Daniell to be caste into the Lyons denne, and the Lyons or euer they came at the grounde tooke them, and brake al theyr bones a sonder. Dan. 6

The people dydde to those oulde Preastes whiche accused Sulanna, Dan. 13

as they hadde doone agaynste their neighboures, for they put theym to death and slewe them.

2. Mac. 4 Antiochus caused Andronichus to be striped out of his purple clothing, and to bee slayne in the same place. Wher he vniustly put Onias the hye preaste to death.

2. Mach. 5 The cruell and wicked Jason that hadde caste many one out vnburyed, was throwne out him selfe, no man mourning for him, so that he neither enioyed the buriall of a straunger, neither was partaker of hys fathers sepulcher.

2. Mach. 9 Antiochus the homicide and blasphemer, was sore plaged euen as he hadde intreated and plaged other, so he died a miserable death in a straunge countrey vpon a mountaine.

Math. 18 Oure lorde dyd merytoriously revoke the whole debte, that he liberally forgaue the wicked and vngratius seruaunte, because he would not forgeue his felowe an hundred pence that he oughte him.

Of

Of the good and euill iudgemētes of men. Capi. lx.

A Judge oughte moste diligentely to searche oute the cause that he is ignorante in, for it is sayed, that god from whome nothinge can be hid, came downe to se ỹ city which the childzen of Adam buylded, and likewise he sayeth. I wyll go downe and see whether they haue done in dede accordinge to that crye which is come vnto me, or not. Gen. xi. 18

Judas vniustly cōmaūded Thamar his doughter in lawe to be burned. Gen. 38.

Josephs master geuinge to muche credit to the wordes of his wife, put him in prison. Gen. 39.

Causes of smale importaūce, as Jethro counseled Moses ought to be determined by the lower iudges, & causes of greate importaunce by the hier magistrates and rulers. Exo. 18.

Moses gaue none of the. xii. oxen and. vi. charettes to the chyldzen of Caath, although thei wer nie akinne vnto him. But he gaue al to the other Le- Num. 7.

Leuits, because that they, being burdened with heuier thinges had more nede of them, thē the other.

Moses counseled with our lorde for the doughters of Salphaad. And oure lorde made him this answer, if a man dye and haue no sonne, hys enheritaunce shall turne to his doughter. Nume. 27.

It was Moses minde and will, that the chyldren of Ruben and other that desyred to inhabite the land that was now required and gotten, shoulde go armed to battayle before the children of Israell, vntil the other countres were subdued and gotten. Nume. 32

Of Samuels children it is written, that they turned a syde after Lucre, & toke rewards, & peruerted the right. 1. reg. 8.

Dauid at the woorde and reporte of Siba, that gaue him gyftes, gaue an vniust sentence against Mephibosseth beynge absent. But yet after he knew the truth of the matter, he was wyllynge to reuoke the vntrue sentence agayne. 2. re. 16. 19.

Salomon gaue iust iudgemēt of the two women, the whiche contended to

be the mother of one childe.

Iosaphat the king of Iuda set iudges in the lande, and commaunded them saying. Take hede what ye do. For ye execute not the iudgementes of manne, but of God. For al that ye shall iudge, shall redounde vnto you againe. Let the feare of oure Lorde be vpon you, and do all thinges wyth diligence. 2. Para. 19.

At Amans suggestion kinge Ahasuerus spake vniustly of the people, saying vnto Aman, do with that people as it pleaseth thee. Esther. 3.

Esay said thus by the iudges of Israel. Thy princes are wicked & companions of theues. They loue giftes altogether, and gape for rewardes. They help not the fatherlesse to hys right, nether wil they let ỹ widowes causes come before them. Esa. 1

In as much as Jeremy prophecyed from our LORD that Babilon, Iere. 38
shuld be taken of the Chaldees. The princes and rulers of the people, said vnto Kynge Sedechias. Syr wee beseeche you, leite thys manne bee

put

put to death. He answered then, saying. Lo, he is in your handes, for the kyng may deny you nothing.

Dani. 2. Nabuchodonozor the king of Babilon commaunded that all the wyse men of Babilon should be destroyed, because they coulde not declare the dreame he had sene.

Dani. 14 Although Darius the king of Persia knew right wel that Daniel was an innocente, yet at the instaunce of his lordes and princes, he caused him to be casse into the lake and denne of Lyons.

Dani. 13 Daniel did discreatly examin those two olde iudges, that bare false wytnesse against Susanna.

2. mach. 4. When Menelaus was accused in the iudgement hall before Antiochus for mony, which he promised was discharged, and his accusers wrongfully put to death.

2. Mach. 4. The Iewes made their complaint before king Antiochus of the vniuste deathe of Onias, the whyche Antiochus, althoughe he was wicked, was sory therfore, and commaunded that

Andronicus should be stripped out of hys purple clothing, and slain, wher he slue Onias.

Herodes iudgement was to vniust when he sent forthe men of war, and slue all the children that wer in Bethleem. *math.ii.*

At the petition of a damsel that daū sed, Herode the Tetrarch caused Jhō the Baptist to be beheaded in prison, and yet he knewe that he was a iuste man and a holy. *mar.vi.*

Nicodemus said vnto the pharises. Doth your law iudge anye man: before it, heare him, and know what he hath done? *Jhon.vii*

This iudgement was most vniust, when Pilate losed Barrabas the homicide, theke, and seditious persone, & delyuered vnto the wil of the Jewes, our Lord Jesus. *math.xxvii*

The Apostles answered the prestes and magestrates of the temple, commaundinge Peter and Jhon not to teach any thing in the name of Jesus. saying, whether is it right in ỹ syght of God, to harken vnto you, more thē *Act.4.*

to God iudge ye.

Act.16 When Paul had cast ỹ deuel out of the maid which had a spyrite that prophesyed, her masters vnto whome by Prophesying she brought muche luker and vauntage, accused hym, the magestrates caused Paule and Silas to be beaten with rods, and to be cast into prison.

Act.18 When the Iewes accused Paule. Gallio the proconsul and ruler of the countrye saide. If it were a matter of wrong or an euil dede. O ye Iewes, reason would that I should hear you. But if it be a question of woordes, or of names, or of your law, looke ye to it your selues, for I will be no iudge of such matters.

Act.23 The hie priest commaunded them that stoode by, to smyte Paule on the mouth. Then said Paule vnto hym. God shal smite the thou painted wal, sittest thou and iudgest me after the law: and cõmaundest me to be smitte contrary to the law?

Act.24. Although Paule had reasonably wel excused him self before Felix the ruler

ruler, yet Felix hauinge in mynde to please the Iewes, left Paul to Festus his successor, bound in pryson.

Festus the president said. It is not the manner of the Romaines to condēpne any man, before that he which is accused, haue the accusers before hym, and haue lycence and place to answer for him selfe, concerning the crime laid against him. Act. 25.

Festus not agreinge to the Iewes which desired that Paul might be sēt to Jerusalem, said vnto Paule, wylt thou go to Jerusalem, and there bee iudged of these matters?

Then said Paul, I stand at Cesars iudgement seat, wher I oughte to be iudged, I appeale vnto Cesar. Then spake Festus with deliberatyon, and answeared: Thou hast apealed vnto Cesar, vnto Cesar shalt thou go. Act. 25

When they had heard Paules reasons, kinge Agrippa & Festus spake together, saying: This man hath don nothing worthy of death: Then said Agrippa vnto Festus. Thys manne might haue bene let lose, if he had not appealed to Cesar. Act. 26.

Of penaunce. Ca. lxi.

Num. xii. SO long as Marie taried without the hoſt, the childzen of Iſraell remoued not. For it is nether good noz profytable to go, oz to paſon by the deſeart and wylderneſſe of this life, without the bitterneſſe of penaunce.

Nu. xiiii The people of Iſraell, bearynge that our Lozde was angrye foz theyz murmuring, toke great ſozowe. And in the mozuyng, they wold haue don moze then our Lozde had commaunded them.

Iudi. ii At the voyce of the aungel layinge the benefites of God vnto the ſynfull people, they cried out, and wept.

Iudi. 10. The childzen of Iſraell ſaide vnto our Lozde. We haue ſinned: do vnto vs whatſoeuer pleaſe thee. And they put away the ſtraunge Goddes from them. Then there doth folow, he had pity on the miſery of Iſrael.

2. regu. 12. Dauid did ſone repente, when Nathan did repzehend and rebuke hym of his faut.

Achab

Of penaunce.

Achab the moſt wicked kyng of Iſrael, rente his clothes, put on a cilice about hys fleſh, and faſted, and lay in ſackclothe, went barefote, and helde downe hys heade, and the payne and punyſhment that he for hys offences had worthely deſerued, was delaied. *3. regu. 21.*

Manaſſes the kyng of Juda, beyng bounde wyth chaynes, was caryed to Babilon he did great penaunce, and humbled hym ſelf exceadingly before God, and he brought him agayne to Jeruſalem into his kingdome. *ii. Par. xxxii*

It was ſaid vnto Eſdras lamẽting the ſynnes of the people. If there bee penaunce in Iſrael for thys thyng, I wyll make a couenaunte wyth oure God. *i. Eſd. x*

The people hearyng of the fearful and terrible power of Holoferneſſe, cryed earneſtlye, and humbled theyr ſoules with faſtinges and Prayers, they and theyr wiues, the Prieſtes put on heary clothes, & withall theyr hartes cried vnto oure Lorde, that he would viſet hys people. *Iudith. iiii*

And in the prayſe of Judyth it is wryt

wyttē, that she ware a smock of heer and fasted all the dayes of her life, ex-
Iudith. 8. cept the Sabothes, and new mones, and the solempne dayes of the house of Israell.

Notwithstanding that Job was a
Iob. 1. 42 simple, a true, and a iust man, & such one as feared God, and eschued euyll, yet he sayeth, I do penaunce in duste and ashes.

The captiuity of Jerusalem beyng
Esa. 22 at hand, Esaias said. Our Lord God cald men in that day to weppynge and mourning, to bauldnesse and gyrding about wyth sackcloth.

The Ninuites at Jonas preching
Ionas. 3 beleued GOD, and proclaimed fastynge, and arayd them selues in sackcloth, as well the greate as the small of them.

Timotheus host drawynge neare,
2. mach. 10. Machabeus and they that were wyth hym, prayed vnto our Lord, sprinkled ashes vpon their heds, beinge gyrded with heary cloth about theyr loynes, fel downe before the aultare, and besought our Lord that he wouldе bee mer-

mercifull to them, and an ennemye to theyr ennemyes.

Jhon the Baptist was sanctified or euer he came out of his mothers wōb and nourished with his holy parents and fled into the desart, where he led so austere and so hard a life, that as it is sayd, he nother dyd eat nor drinke: ye and adde thys to, that he was not clothed, for Camels heere is no mete garment for man. *math.11.*

How gladly our Lord receiued the sinneful to penaunce, it appeareth by this, that he began hys preaching wt penaunce. Also he saith that he came for that. And declared ẏ same by hys workes, and by the example of Mary And of zacheus. Luk. xix. And by the example of Peter. And by diuers symilytudes, the whyche hee wrote of the Sheape that was losse in the desarte. And of the groate that the woman losse in her house. And of the Prodygall chylde, whome the Father thoughte was deade, and after reuyued. *math.4. Lu.5. Lu.7 math.9. math.26 Lu.15*

Mary Magdalen the example & patrone

trone of penance, came vnto our lord
Lu. vii vncommaunded, nor was not asha-
med of those that were at table with
hym, she stode at hys fete behind him
weping. And to bringe menne to pe-
naunce, he put an example of certain,
vppon whome fel the tour in Siloe,
Lu. xiii and slue them. And then he saith, Ex-
cept ye repent ye shall al likewise pe-
rysh. And as touchynge the example
of the sheape that perysshed, and the
grote that the woman lost, and after-
wardes was found. Our Lord dothe
Lu. xv say, that there is in heauen more ioye
ouer one synner that repenteth and
doth penaunce, then ouer ninety and
nyne iust persones, whyche neade no
penaunce.

Oure lorde gaue vnto the woman
Jhon. viii that was taken in aduoutry, a lyttle
and a short penaunce, saying: Go and
synne no more.

Judas seynge that oure lorde was
Math. xxvii condempned, repented hym self, and
brought againe the xxx. plates of syl-
uer, saying: I haue synned, betraying
the innocent bloud. Truely he sayde

the

the truth, but inasmuch as he dispeared, he deserued no forgeuenesse.

Peter denying his master in the hie preastes courte dyd synne, but when hee was willynge to wepe and to do penaunce, he went oute. And note, that. Luke dothe ad to this, that our lorde turned backe, and loked vppon Peter. *Math. 26.* *Luke. 22.*

Certaine Iewes, which were compuncte and prycked in theire hartes, sayed, ye menne and brethren, what shall we do? Peter sayed vnto them. Do penaunce, and be baptised euery one of you. *Act. 2.*

When they hearde Peters reasons wherefore he came to Cornelius, and that he hadde baptised hym, the brethren helde theyre peace, and glorysied god sayinge. Then hath God also to the gentyles graũted repentaũce and penaunce to life *Act. 11.*

Of the honoure due vnto our parentes.

Capitu. lxii.

Of honour due to parents.

Sem and Japhet deserued theyr fathers blessinge, in asmuche as they dyd theyr dewtye vnto hym beynge bare. But his sonne Cain was cursed because he deryded the nakednesse of his father.

Gen. 9.

The fathers blessinge was a thing of greate estimation amonge oure elders. As it appeareth in Jacob and Esau, for they carefully soughte for the same.

Gen. 27.

Although Esau was a wicked man reprooued of god, and hatinge his brother Jacob, yet hee woulde not kyll him, duringe the lyfe of his father Isaac. For he sayed. The dayes of my fathers sorowe will come. In that, he honoured his father, beinge a frayde to offende him.

Gen. 27.

Judas bounde him selfe to a greate paine. When he saied to his father. If I bringe not Beniamin againe, and deliuer him vnto the. Then lette me beare the blame for euer. And yt is to be noted, that whē Ruben said, slaye my two sōnes if I bring him not to ȳ again, ȳ he agreed not vnto him. But yet

Gen. 42. 43

yet he agreed vnto Judas, sayinge the other forsayde wordes.

The selfe same Judas desiring Joseph to sende Beniamin again to his father, amonge other things he repeted the forsaide wordes by the whiche he bounde him selfe to his father. And saied more ouer. I cānot go vp to my father if the childe be absent, oneleste I would se and be a witnes of the calamite & wretchednes that shall come on, and oppresse my father. Gen. 44.

Jacob blessinge his chyldren, spake thus against Ruben. Thou art caste out & vnstable as water. Thou shalt not growe and be cheafeste, because thou wentest vp to thy fathers bedde, and dydest defile it. Gen. 49.

Our lorde commaunded by Moses, ỳ if a man haue a son that is stubburn and disobedient, that the people of the citye shoulde stone him to death. Deut. 21.

Our lord recompenst the euell that Abimilech did vnto his father in slayinge his. lxx. brethren. Iudi. 9.

The childrē of Hely wold not beare theyr father rebukinge & correctynge

them, and therefore they felt the Me-
1. Reg. 2. 4. geaunce and punishment of god

Because that Jonathas tasted a li-
1. Regu. 14 tle honye against his fathers inhibi-
tion, his father iudged him to death,
but yet the people deliuered him, that
he dyed not.

Dauid fleing from the presence and
2. Regu. 22. face of Saule, beinge in great neces-
site, remembred his parentes, and
diligentlye commended them to king
Moab.

Absolon labored to erpel his father
2. regu. 15. Dauid oute of his kingdome, but yet
his chaunce was not good.

Salomon rose to mete hys mother
3. regum. 2. comming vnto him, and bowed him
selfe vnto her. And there was a seate
set for the kinges mother.

Two of Sennacheribs sonnes slew
4. regu. 19. hym, and yet nether of them raigned
after him.

Olde Tobias instructing his sone,
Tobi. 4. amonge other things he saied. When
God taketh awaye my soule, burye
thou my bodye, and holde thy mother
in honoure all the dayes of her lyfe.

Dure

Of honour due to parents.

Oure Lorde castyng those oute of the temple with a scourge that solde and bought Oxen, sheps, and doues, and the chaungers of money, sayed, make not my fathers house, an house of marchaundise, sekynge very often tymes in this and other thinges his fathers honoure. *Iohn. 2.*

It is written of the chylde Jesu, that he wente downe with them, that is, with Mary and Joseph, and came to Nazareth, and was subiecte and obedient vnto them. *Luke. 2.*

Also in a nother place he sayeth. I honour my father. *Iohn. 8.*

And hangynge vppon the crosse, he commended his mother to his welbeloued disciple. Whereby it appeareth, what carefulnesse he hadde for hys mother, that forgat her not at the poynte or laste Artycle of death. *Iohn. 19.*

Of thankes geuing for the benefites of God.

Capi. lxiii.

Of thankes geuing.

Gen. 31. Jacob gaue thãks vnto god most diligẽtly, saiyng. Lord I am not worthy of ỹ least of all the mercies and truthe, whiche thou hast shewed vnto thy seruant.

Exo. 13. Our lorde woulde that the childrẽ of Israell shoulde neuer forget theyr deliueraunce oute of Aegipte. And it shall be. Sayth he, a signe vnto thee vpon thyne hande, & for a remẽbraũce betwene thyne eyes, that the lordes lawe may be in thy mouth.

Exo. 15. Moses and the chyldren of Israell sange this songe vnto our lord, & said. Let vs singe vnto our lord, This was after they had so wonderfully passed ouer the red see.

Nume. 31. After thei hãdde obtained and gotten a wonderfull greate victorye of theyr enemyes, the prynces of the house of Israel came to Moses, saiyng that there was not one of the children of Israell slayne in the battayle. And yet they hadde taken of men and cattayle agreate number. And for that cause they offerde vppe great gyftes vnto our Lorde.

Our

Of thankes geuing.

Our Lord commaunded that after the myracules goyng ouer Jordan, they shoulde pitche, and set vp twelue stones, in and for a perpetual monument and memory of the same. *Iosu.3.*

After the victory obtained by Barath & Debora of Hysara they sāge & gaue thankes to our Lord. *Iudi.5.*

Anna prayd and praised our Lorde for her sonne Samuel the which our Lord had geuen her. *1.reg.2.*

Although the children of Israel in suche battailes as they wanne dyd fyghte stoutlye and stronglye. Yet they said that it was oure Lorde that smote theyr enemyes, that the laud and praise myght be geuen vnto oure Lorde. *Iudi.20.*

When Dauid heard of the reuelation that God made by the Prophet Nathan, of the continuaunce of hys kyngdom, he gaue God thankes most humbly and deuoutly. *2.reg.7*

Oure Lorde is muche to be lauded and praysed that geueth hys people a good prince and prelate. Blessed be our Lord, saith scripture, which hath *3.regu.5.*

geuen vnto Dauid a wyse sonne ouer this mighty people.

1. Esd. 1. Cyrus the kynge of Persia proclaymed throwe oute all hys Empyre. Oure LORDE God of heauen hathe geuen me al the kingdoms of the earth, and hathe commaunded me to buylde hym a house at Jerusalem. Whosoeuer now among you is of hys people, oure Lord hys God be with him, and let hym go vp to Jerusalem, and build the house of our lord God of Israel.

Tobi. 11. When Tobias had recouered hys sighte, he and his wife, and all that knew him before that he was blinde, praised and glorified God.

Iudi. 16. After the victorye of Holofernes host was obtained, all the people resorted and came to Jerusalē to prayse and pray vnto our Lord.

Dani. 2. After that the vision of Nabuchodonozor king of Babilon was reueled & opened vnto Daniel. He blessed oure Lord God of heauen and sayde. The name of our Lord be blessed, for wisdome and strength are his.

The

The iii. childrē being deliuered frō the burning fire and flame of the fornace, prayſed our lorde well and deuoutly. And not they only gaue thākes vnto god for ỳ thing, but Nabuchodonozor did alſo cauſe the wonderful thinges of our lord to be proclaymed thorow out al his kingdome. *Dani. 3.*

After that the temple vnder Judas Machabeus was erected and purifyed, they worſhypped and gaue thankes to the GOD of heauen, that hadde proſpered and geuen them the victorye. *1. Mach. 4.*

Judas Machabeus, and the people of Jeruſalē wrote vnto Ariſtobolus, ſaying, we being deliuered by god frō great daungers and pearils, magnifycētly do geue thankes vnto hym. *2. Mach. 1*

When the bleſſed virgin had herd the laude and praiſe that Elizabeth gaue her, ſaying. Bleſſed art thou amonge women, ſhe prayſed and lauded God for the benefytes geuen to her and to all the worlde, wyth theſe wordes. My ſoul magnyfyeth ỳ lord. *Luke. 1.*

We reade in the goſpel, that when

oure

our Lord purposed to do some greate
Iohn.6. 11. miracle, that oftentimes he loked vp
Mat.26. to heauen & gaue thankes, as it manifestly appeareth in the multiplicatiō of the loues. In the resuscitation of Lazarus, and in the institucion of the blessed and holy sacrament.

Luke.1. After Jhon the Baptist was born, and that zacharias had recouered his speache, he prophesying praysed our Lord, saying: Blessed be oure Lorde God of Israel.

Luke.2. Simeon toke the child Jesus vp in hys armes, and blessed our Lord.

Mat.9. When the people saw ỹ our Lorde had healed the man of the palsy, they merualled and glorified god, whyche had geuen such power to men.

Luke.7. And likewise when ỹ widowes son was reuiued, ther came a fear on thē al, and they magnified god, and gaue vnto him the glory, saying. A greate prophet is rysen vp among vs.

Luke.17. One of those x. lepers ỹ which wer clensed at Goddes commaundement, turned backe againe, and fell downe on hys face at hys feete, and gaue

hym

hym thankes.

After that our Lord had supt with his disciples, and had said grace, they went out vnto mount Oliuet. Mat. 26.

The halt that was healed by Peter, entred with the Apostles into the temple, walkinge and leapinge, and prayseyng God. Then ther followeth. All men prayssed God because of that which was done, for the man was aboue xl. yere old, on whom thes miracle of healing was shewed. Act. 3. 4.

Paule gaue thankes for ỹ benefits to him and other exhibited. To hym selfe in his conuersyon. I thancke my Lord god that cõforted me in Christ, wheras before I was a blasphemer, a persecutor, & contumelious, but yet I obtained mercye, because I did it ignorauntly through vnbelefe. 1. Timo. 1.

And in his cõuersation, thankes be vnto god, which alwais geueth vs ỹ triumph and victory in Christ Jesu. 2. Cor. 2.

And deuoutly he geueth thãkes for the benefites exhibited to his brethrẽ. First verely I geue God thankes for you all, that youre Faythe is spoken Roma. 1.

of

of in all the worlde.

1. Thes. 2. And to the Thessalonians. What thanckes can we recompence to God again for you ouer al the ioy that we ioy for your sakes before God.

1. Thes. 5. And he exhorteth them to geue thãkes for all things. Reioyce euer, pray continually. In all thinges geue thankes.

¶ Of gratitude for the benefites of man accepted. ca. lviii.

Gen. 14. After that Abraham had smitten and ouercome the foure kinges, and had brought againe and recouered all such substaunce & goodes as they had stolne and gotten. The king of Sodome came forthe to mete him, and offred him al those goodes & substaunce, the only beastes excepted. Where is to be noted, that notwythding Abraham refused that was proferd him yet it was his mind that his company should haue part of ỹ praye that was taken, not beynge ingrate or vnmyndefull of theyr aid & paines taken.

Laban

Of gratitude.

Laban seyng the Jewels, that is, the earinges, and the bracelets that Abrahams seruaunte had geuen hys syster Rebecca, went oute vnto hym and said: come in thou blessed of oure Lord, and so he receued hym into hys house wyth great humanity and gentleneſſe. Gen. 24.

After that Jacob had serued his vncle Laban many yeares, Laban sayd vnto him. Thoughe thou be my brother, shuldst ỹ serue me for nought: Gen. 29.

Pharao ỹ king of Egipt was very kind and thankful vnto Joseph for ỹ exposition of his dreame, and magnificently he did exalt him. Gen. 41.

Jethro the Priest of Madian was thankfull and kinde vnto Moses, because that he, when his Doughters came to water their sheepe, defended them: he caused hym to be called into dinner, and gaue hym hys doughter in marriage. Exo. 2.

Josue was verye carefull that Rahab the harlot, whyche hid and saued his messengers, should not perish in Jerico that was destroyed. Iosu. 6.

When

Of gratitude.

Iudi. 8. When Gedeon had deliuered Israel from theyr ennemies, they sayd vnto him. Reigne thou ouer vs, both thou, thy sonne and thy sonnes sonne, for thou hast deliuered vs oute of the hand of Madian.

Ruth. 2. And Naomy said, cõmending Booz y loked most beningly vppon Ruth: blessed be he of our Lord, for that fauor & grace that he shewed to the lyuing, he hath reserued for the dead.

1. regu. 15. Because Cineus was good and fauourable vnto the childzen of Israel, Saule when he destroyed Amalech, dyd spare him.

1. regu. 22. Dauid saide to Abiather, whose father loued Dauid. Abide thou wyth me, and fear not, for if any man seke thy soul, he shal seke mine also.

2 regu. 2. Dauid sent to the men of Jabes in Galaad, that buried Saule & his childzen, and gaue them thankes.

1. regu. 9. For the loue that Dauid had to Jonathas Sauls son, he made an inquisition whether there wer any mã left of the house or kindred of Saule. And ordained that Mephiboseth the sonne

of

of Jonathas shuld be a continual gest at his owne table.

The Quene of Saba brought king Salomon many gyftes. And he gaue her accoʒding to all her desire, what soeuer she asked, besides that he gaue her of a free wyll wyth hys owne hande. 3.regu.10.

Helias had compassyon vppon the widowe that sustained hym, and so effectuously pʒayed foʒ her sonne that was departed, that hee reuyued hym again. 3.regu.17.

Abdias alledged the pleasures and benefites that he hadde done foʒ oure Loʒdes pʒophets, the which he hydde wʒen they were sought foʒ to be put to death. And al was foʒ thys intent, that he should not send hym wyth ns ieoperdous message. 3.regu.18.

When Helias shuld ascend into heauen, he wel and manificently rewarded his disciple Elizeus. 4.regu.2.

Elizeus offred most gently the Sunamite his hostesse, to speake to the kynge foʒ her, if she hadde anye businesse wyth hym. Agayn he obtaind & 4.regu.4.

gat

gat her a chylde, and afterwardes being dead reuiued the same.

4. regu. 5. Naaman the Syrian being clensed of his leprosy at Elizeus woorde and petition, did offer hym giftes, saying I pray the take a blessyng of thy seruaunt.

1. Esd. 4. The Jewes accusers sent an Epystle to kinge Artharerses amonge all other thinges containing this. Were mẽber the salt that we did eate in the palace. And in as muche as we thought it against all right to see thy losse and hurtes, we haue sent. &c.

Tobi. 12. Yong Tobias rehearsed vnto hys father wyth great gratitude & thãkes the benefites & good tournes that he had receiued of Raphael the aungel.

Esth. 4. Quene Esther was not vnkynde to Mardocheus her nourisher.

Dani. 4. 5. Nabuchodonozor the kinge of Babilon hearinge the interpretatyon of hys dreame, extold Daniel, and gaue hym great giftes. Likewise Balthasar honoured hym for the declaration of the scrypture that was wrytten in the wall.

When

Of ingratitude.

When Judas Machabeus hearde that the Scithopolites wer fauorable vnto the Jewes in the time of theyr tribulation, he thanked them. 2.mach. 12.

The elders of the Jewes saied vnto our lord Jesus, of the Centurion that prayed him for hys seruaunte. He is worthye that thou shuldest do this for hym, for hee loueth oure nation, and hath built vs a sinagoge. Lu.7

Paule did fully recognise the benefites that were done vnto hym. For he sayeth to the Galathians, ye receiued me as an Aungel of god, & would haue plucked oute youre owne eyes, and haue geuen them to me. Gala. 4

I was euen fylled after that I receiued of Epaphroditus the thynges which wer sent frō you vō an odure of a swete smel, a sacrifice accepted and pleasant to god. Phil. 4

Our lord geue mercy vnto the housholde of Onesiforus, for he ofte refreshed me, and was not ashamed of my chayne. 2. Timo. 1

And also for Onesimus philemons seruaunt, the which did minister vnto

him in prison, he writeth to Philemō affectuous letters.

¶ Of ingratitude.

Capitu. lxv.

Gene. 40 THe chefe butler in the tyme of his prosperite had clene forgotten Joseph his interpreter.

Gene. 31 Jacob dyd serue his vncle Laban profytablye and faythfully, and he woulde ofte haue deceiued him.

Gene. 32 When the people sawe, that it was longe or Moses came downe oute of the mountayne, they sayed vnto Aaron, vp make vs goddes to go before vs. Beholde now howe soone they hadde forgotten the benefites receyued of the true and liuinge god.

Nume. 11 The childzen of Israel lothed in the desert that good meate geuen them, from heauen wythoute theyr payne or laboure, they wept, sayinge, who shall geue vs flesshe to eate.

Iudi. 2. The Aungel of god did imprpriate and cast in the chyldzen of Israels teethe the benefites of god exhibited vnto thē, because they had broken the con-

couenante and appoyntment, and had transgressed the cõmaundementes of god.

Saul receyued many benefites and good turnes of Dauid: and yet he did his best to kyll him. 1.re.17.

Dauid saued the inhabitours of the lande, and yet they woulde haue betraied and deliuered hym into Sauls handes that persecuted him. 1.re.23

The chyldren of Ammon recompensed honour, and good dedes with iniury, when they vituperated and put Dauids messẽgers to rebuke and shame, whiche he sent to comfort the kinge ouer the death of his father. 2.re.10

Dauid and Ioab were ingrate and vnkynde to faythfull vrias, of the whyche two, the fyrste sente letters. And the other dyd Cruellye execute them. 2.regu.18

After that Dauid had reuoked Absolon his sonne, and hadde forgeuen him the murther cõmitted against his brother Ammon, he made insurrectiõ against his father. 2.reg.15

2.re.16 Dauyd in disheretinge so sone Miphiboseth Jonathas sonne remembred not the amite and loue that was betwene his father and him.

3.reg.12 Oure lorde eralted and set Jeroboas ouer ten tribes. And by and by elated wyth pride and a wyll to rule, hee peruerted the people from the true honouringe and worshipping of god.

4.re.6. Eliseus hadde done much good for the kinge of Israel. And all his people. And yet for the dearth that was in the countrey, he commaunded his head to be smitten of. But god disposed it other wise.

2.Para.24. Joas the kinge of Juda remembred not the mercy and kyndnesse that Joiada the hye preast had done vnto him but slue zacharia his sonne reprouing and rebukinge him, that he had lefte oure lorde, and transgressed his commaundementes.

2.Para.25 Amasias trustynge to the succour and healpe of god, ouercame the Edomites, and the chyldren of Seir. And yet brynginge theyr gooddes a

waye,

waye, he bowed hym selfe and worshipped before them. And the prophet that was sent vnto him, sayed, why hast thou sought and honoured the goddes of the people, which were not able to deliuer their owne people out of thy hande.

Ezechias dyd not vnto god accordinge to it that he hadde shewed him, for his hart arose. 2. para. 32

Many haue abused and tourned the goodnes and honourz of princes shewed vnto them, into pride. For they are not contente to geue thankes for benefites, and to violate the lawe of humanite in thē selues, but also they hope and thynk to escape the sentence and iudgemēte of god, that seeth all. Esth. 1

Our lorde complayning of the people of Iewry, sayeth. I haue norished and brought vp chyldren, but they despyled me. And hee proueth that they are leaste thankeful then beastes. There folowth. The ore hath knowen his owner, and the asse hys masters crib. But Israell hath receyued Esa. 1

no knowledge, my people hathe no vnderstandynge.

Esa.7 Oure LORDE woulde haue done and shewed manye and greate benefytes to Achab the kynge of Juda, as hee sente hym woorde by Esaye, but hee despyted too receyue theym.

Jonathas sente stronge armed menne, the whyche delyuered Demetrius from the handes of the Antiochians. 2.mach. 10

And yet afterwardes Demetrius dyd alienate hym selfe clean from Jonathas, nor rewarded him not accordyng to the benefytes that hee had shewed hym, but troubled hym verye sore.

Of the tenne Leapers that our Sauioure cleansed, there came but one agayne to magnify God, and to geue hym thanckes. Lu.17

The damsels maisters or Parentes, oute of whome Paule dyd caste the spirite of Prophesye, were very ingrate and vnkind vnto Paul. Act.16

For

Of ingratitude.

For whye they sorowed more the losse of theyr gayn and vauntage, then they reioysed in the expulsyon of the deuil.

That truthe engendreth hatred. Ca. lxvi.

Balaac the kinge of Moab was very dolourous and sory, when that Balaam spake anye good of the childzen of Israell. Notwythstandynge it was true that he spake. Noz he dyd not honoz hym, as hee woulde haue honoured, if hee hadde spoken pleasauntlye and after hys mynde. I thoughte saythe Balaac, to promote thee vnto honour, but our Lorde hath kepte the backe from worshyp.

Numc. 24.

Jonathas Gedeons sonne, that told the truthe of Abimelech and his, whiche had vnryghtfully made him king was fain to flye from the face and presence of Abimelech.

Iudi. 9

Saule was angry with hys sonne Jonathas, because he excused Dauid, the which was an innocent & blamelesse towardes Saule.

1. reg. 20

Achab dyd hate Michaeas the prophet for tellyng him the truth, I hate hym,

3. reg. 22

That truth engendreth hatred

hym, saith he, for he doth not prophecy good vnto me but euel

When Ananias the Prophet had reproued Aza the kynge of Juda, because he put his truste in Bennadab the kynge of Syria, Aza was wrothe, and sent the seer into prison. 2. para. 16

zacharias the sonne of Joiade at ỹ commaundement of king Joas was stoned, because he rebuked the kynge and hys Lordes, that they had lefte & forsaken our Lord. 2. Para. 24

When Achior hadde rehearsed the greate and noble thynges that oure Lorde hadde done for the childzen of Israell, and that hys power was greate, Holofernes princes & Lordes were angry, and thought to slay him, and Holofernes him selfe disdained the thing vehemently. Iudith. 5.6

Sedechias the kinge of Juda, layde Jeremy the Prophet in prison, saying, why doste thou prophecye thus: Thus saith the Lord &c. Iere. 32

When Baruch had red the wordes that he had wrytten out of ỹ mouthe Iere. 36

of

of Jeremy, before Joachim the kyng of Juda, he caused the boke to be caste into the fyre, because it declared the truth of the captiuity of Jerusalem, & the king cõmaunded Baruch & Jeremy to be takẽ, but they wer not foũd then as god would.

When that Jeremy prophecied the captiuity of the city, he was cast into
Iere. 38 a lake, wher there was no water, but mire, and so he descended and stacke fast in the myre.

Because Daniel proued Bel, and
Dani. 14 the dragon to be no Goddes, they of Babilon gathered them selues together to come vnto the king, and procured that Daniel should be cast into the Lions den.

Because of Eliazarus good & true
2. mach. 6 woordes, they that drue hym to torment, & that a litle before wer mild & gentle, wared wroth and angry.

Because Jhon the Baptist said vn
math. 14 mar. 6 to Herode. It is not lawful for the to haue thy brothers wife, he imprisond him, and afterwards beheded him.

When our lorde had reproued the hypo-

hipocrites & phariſes of many thinges they beganne greuouſly to ware buſy aboute hym, to ſtoppe hys mouthe, laiyng wayte for hym, and ſeking to catche ſome thing out of his mouthe, whereby they might accuſe him. *Lu. xi*

The phariſes curſed him that was borne blynde, and healed of oure lorde, and caſte him out of the Sinagoge, becauſe he confeſſed the truthe moſt conſtantlye. *Iohn. 9*

The hye preaſtes hearing the wordes of the Apoſtles as concernynge Chriſtes doctryne, claue a ſonder, and ſought meanes to ſlee them, and beynge beaten warned them, that they ſhould not ſpeake in the name of Jeſu, And they departed from the counſell, reioyſing, that they were counted worthy, to ſuffre rebuke for his name. *Act. 5*

When the Jewes hearde Saynte Steuens wordes, theyr hartes claue a ſunder, and they gnaſhed on him with theyr tethe, and caſte hym out of the cytie, and ſtoned hym. *Act. 7*

Am

Am I therfore become your enemy
Gala. 4 because I tel you the truthe.

¶Of lies and lesinges.

¶Capitu. lxvii.

The firste lie was spoken by the
Gene. 3 serpent, which said to the woman, ye shall not die.

Gene. 18 Sara being afraid, with a lie excused her self that she laughednot.

Gene. 38 And fornicators disdaine to make lies, as Judas, whiche said: She cannot accuse vs of anye lesinge, that is Thamar, to whõe he promised a kid.

Exo. 1 The lesinge or lie that ỹ midwiues made to Pharao, vnwilling to slea ỹ children of the Hebrues, was temporally rewarded, but not eternally, although it was a lie full of pitye and compassyon.

Exo. 9. 10 Pharao would ofte haue deceyued Moses through lies. But yet it auaild him nothing.

The people weping and sitting in
Nume. 11 the wilderneſſe, saide, we remember the fyshe wee did eate in Egypte for naught.

The

The Gabaonites being crafty and deceitful of thought, would lyinglye haue deceiued Josua. But hee vsed good and wise counsel, and bringing them into seruitude and bondage, did not breake the couenaunt and leage made betwene them. Iosu. 9

It is neuer lawful to lye, to tel the truthe is alwaies lawfull. And it is expedient at some times for a man to holde his peace, as Samuell did, sayinge, I came to offer and to do sacrifice vnto our Lorde, and yet he came principally to do a nother thing: Notwithstanding he said that he came to do that. 1. re. 16.

Saule said that his seruaunts had conspired againste him, because they toke not Dauid. And he sayd that Dauid his seruaunt laid waite for hym, when that he laid wait for Dauid. 1. re. 22

One of Dauids sonnes being slain tidinges came to Dauid, that Absolō had killed all the kynges sonnes. So do men oftentimes that bring tales & rumours. 2. regu. 13

Chusai officiously did lie vnto Absolon

ſolon, ſayinge. As I haue obeyed thy father, ſo wyll I obey thes.

The man of God foꝛetold Jeroboas the deſtruction of thys aultare, the which thꝛough the lie of a falſe Pꝛophet was deceyued, & bꝛake Goddes commaundement. 3.reg.13

The two falſe wytneſſes that wer bꝛought foꝛth againſte Naboth, was the cauſe that he was ſtoned. 3.reg.21

The falſe Spirite beynge in the mouthe of the Pꝛophets, deceiued Achab, perſwading him to go vnto the battaile. Foꝛ there he was wounded to death. 3.re.22.

Judith by the woꝛds that ſhe ſpake to Holofernes, deceyued hym: although hee be excuſed, becauſe of her godly intent and purpoſe. Iudith.10

Aman inuented a miſchewous lye, to deſtroye Mardocheus, becauſe hee woulde not bowe hys knee, noꝛ woꝛſhip hym. Eſth.3

The pꝛinces and commen people that were lefte after the deſtructyon of Jeruſalem, came to Jeremye, and Iere 42

sayde that they would do, what so euer he would commaund them whether it were good or badde, but yet they kepte theyr large promyse but slenderly.

The two olde priestes made a very detestable and a pernitius lie against Dani.13 Husanna, whome they shoulde haue commended for her moost constante thastity.

Antiochus sent his chefe treasurers into the cities of Juda, whyche came to Jerusalem, speakynge peaceable 1.mach.1. wordes vnto them, but all was dysceate, for when they had geuen him credence, he fel sodenly vpon the city, and smote it sore, and destroied much people.

When Antiochus Eupator besieged Jerusalem he sēt vnto those that 1.Mach.6. wer wythin it, to make peace, & they receiued it, and the king and Princes made an oth vnto them, but he brake hys othe, and commaunded the wall to be destroied.

Alcimus that desyred to bee the hye priest said vnto kyng Demetri?:

Judas

Judas and hys brethren haue loste & slaine thy frendes. And afterwardes he came into the lande of Juda, & sent
1.mach.7 messengers to Judas and his brethrē and spake vnto them wyth peaceable wordes, but vnder craft and disceyt. And at lengthe it was proued, that there was neyther iudgemente, nor truthe in them.

Demetrius promised Jonathas to reestore the castel vnto him, but when
1. mach.11 the Jewes, which Jonathas sent, had wonne it, Demetrius lied and dissembled al that euer he spake, and wythdrew him selfe from Jonathas.

Simon sent vnto Tryphon a hun-
1.mach.13 dred talents of syluer, and Jonathas two sonnes, to discharge hym. For Tryphon promised to send Jonathas if they wold do so. But he did but fable and lye. For he kepte the monye, and slue bothe Jonathas and his children.

The Jewes, and principallye the
math.11.22 Scribes and Pharises, the which enuied him, made lies againste our lord Jesus, saying: that he was a drynker

of

of wine, a lyer, a glutton, and one that forbad men to paye tribute vnto Cesar, a subuerter of the people, and one that seduced them, a blasphemer, and possessed with the deuyll.

The Iewes inuented a verye false and a wicked lye, when they corrupted the kepers of oure Lordes sepulchre, saying, saye ye that his disciples came by night, and stole his bodye away whyle ye slepte. Mat. 28.

Ananias and Saphyra his wyfe, made a lye vnto Peter concernynge the price of the lande, the whiche lye was afterwardes by Peter most greuously reuenged. Act. 5.

The Iewes ordayned two false witnesses agaynst Steuen, sayinge. This man ceaseth not to speake blasphemous woordes against the lawe and this holy place. Act. 6.

There were manye lesinges and lyes inuented & found against Paule. For the master of Phitonilla dwellyng amonge the Philippians, out of whome Paule had caste the spirite of prophecie, saied vnto the magestrates Act. 16.

and rulers of the cytye: These menne trouble our cytye, beinge Jewes, and preache ordinaunces, whiche are not lawefull for vs to receaue.

And some there wer at Athens that saied, what will this babler saie: Other sayed: He semeth to be a tydinges bringer of new deuels. Act. 17.

Agayne. There wer certain Jewes at Jerusalē that layed hand on Paul, Act. 21. cryinge. Menne of Israell healpe. This is the manne that teacheth all menne euery where against the people, and the lawe, and this place, furthermore he hathe brought Gentyles into the temple, and hathe polluted this holy place.

And afterwardes Tertulius the Jewes Orator sayed before Felix the Act. 24. ruler. This Paul is a pestilent felow & amouer of debate vnto al the Jewes in the whole worlde.

And furthermore when the barbarus and straunge people sawe in the Act. 28. Ile of Mitelene the viper hange on Paules hande, they sayed among them

them selues: No doubte this manne is a murtherer, whome, thoughe he haue escaped the see, yet vengeaunce suffereth not to liue.

Paul beareth witnesse of him selfe Some menne affirme that we say, as men spake falsly of vs. Let vs do euel, that good may come thereof. Roma. 3.

And to the Corinthians. Some saye that our epistles are greuous, but our bodely presence weake, and our speche and communication rude.

Of Treason.

Capitu. lxviii.

Saule beynge vered wyth the deuel, Dauid sung and plaied before him, and Saule wente aboute to nayle him to the wall with the iauelynge that hee helde in hys hande. 1. Cor. 10.

Saul promised to geue Dauid his daughter in mariage, that throughe occasion the Philistians myghte kyll hym. 1. Re. 18. 19.

Dauid saued and defended the inhabitours of Seely frō the philistines hoste 1. regu. 18.

hoolde that besieged them, And yet
1.regu.23. they would haue betrayed and deliuered him vnto Saul his enemy, that euen to death did persecute him.

After that Saule had lamented the
1.regu.24. persecution of Dauid, and that Dauid was swoine vnto him: he persecuted and folowed Dauid as wrongfully and as sharpely as euer he dyd before.

Urias caried from Dauid to Joab, letters of hys owne death. Amnon
2.regu.11. Dauids sonne, caulde vnto hym his
2.regu.13. syster Thamar as thoughe he would haue eaten meate at her hand, and afterwardes defiled her.

Absolon called his brother Amnon
2.regu.13. to a banket, and slewe him.

When Joab had saluted Amasam,
2.regu.20. and hadde taken hym by the chyn as thoughe he woulde haue kyst him, he smote him in the side, and he shed out his bowels to the grounde.

Zambry the capitayne of halfe the
3.Re.16. horsmen, slewe Hela his Lorde and mayster, and did raigne after him seuen dayes onely. He was besieged,

and

and he burnt him selfe, and the kings palace.

Selum Jabes sonne, conspired against Zacharias the kinge of Israell his lorde and master, and slewe him, and after hym he raigned in his stede one moneth onely. 4. regu. 15.

As Sennacherib was prayeng and worshippinge his god in the temple hys two sonnes smote hym wyth the sweard But yet neither of his sonnes raigned after hym. 4. regu. 19.

Certayne of Nehemias ennemyes would maliciusly haue made a confederation with him, & thought to haue done him a displeasure, & gaue money that he might be brought to synne. 2. Esd. 6.

Two of kyng Assuerus porters or chamberlaines, that sate at the comynge in of the Palace, would haue layed handes on the kynge, and haue slaine him. Esth. 2.

Ismael the sonne of Nathania came and many moe with him to dine with Godolia, whome the kyng had made capitayne ouer the men of Babilon whiche were in Jewry, And after di-

ner they rose and slew him, that wold not haue thought nor beleued nosuch euel in them.

1. Mach. 1

King Antiochus sent his cheke treasurer into the cities of Juda, whyche came to Jerusalem, and spake peaceably but yet deceitfull woordes vnto those that were wythin. For when they had geuen him credence, hee fell sodenly vppon the citye, and smote it sore, and destroyed muche people of Israell.

1. Mach. 6.

When kynge Antiochus Eupator besieged Jerusalem, and coulde not take it. He sent vnto those that were wythin to be at peace with them, and they receyued it. He sware vnto the, and sone after brake his othe that he had made.

1. Mach. 11.

Ptolomeus the king of Egipt wēt about through disceit to obtain Alexanders his Nephews kingdom. And entring into the cities of Alexandria with a great host of men, and receyued by the kings commaundement into them very honourably, he left me of war to kepe them.

When

When Tryphon saw ỳ Jonathas came with so great an hoste, he commaunded him to kepe but a few with him, and to send away the reast, and when he had done so, he was taken, and a thousand that were with hym, and the other returned home again. 1. Mach. 12.

As Tryphon went forthe to walke wyth the yonge kyng Antiochus hys Lord and master, he slue him traytorously, and raigned in his stede, 1. Mach. 13.

Ptolomy the sonne of Abobus, the hie prestes sonne in lawe, made a banket for Simon and his .iii. sonnes. And when they had dronken well, he slue them. 1. Mach. 16

When Apollinus was come to Jerusalem, fainingly he kept hym selfe quiet and stil vntyl the Saboth daye. And then when the Jewes kept holy day, he slue a great multitude of thē. 2. Mach. 5.

Judas Machabeus hearing ỳ they, which besieged the towers, where in theyr ennemies the Gentiles were, had taken mony, and let part of their ennemies goe, he slewe them as traytoures and sellers of theyr brethren. 2. Mach. 10

And went in hand and toke the tours

The treason that the most wycked Judas vsed against his Lorde, passed al other treasons in iniquity and peruersity, the which sold his Lorde and master for a litle mony, and deliuered him with a kisse into the handes of his ennemies.

Mat. 26. Luke. 22. Iohn. 18.

Certaine of the Jewes came to the chefest of the priestes and elders, desiring them to do so muche, as to cause Lysias the Tribune, that had Paule in hold, to bring him forth amōg thē, as though they would haue knowne somthing more perfectly of him. And they were euen readye by and by to kill him.

Act. 23.

Of adulation and flatery. Cap. lxix.

When Chore and his companiōs stode vp against Moses & Aarō, they said, it is sufficient inough for vs, that all the multytude are holye, and that oure LORDE is amonge theym. In the whych wordes it

Num. 16

it appeareth that they flattered and sought for the beneuolence and fauor of the people.

The yong man ỹ brought Dauid tidinges of Sauls death and his sõnes was slain by Dauids commaundemẽt yet he thought that he hadde brought prosperous and good tidinges. 2. regu. 1.

The two theues that slew Isboseth Sauls sonne, and brought hys heade vnto Dauid, thought to please hym. But he declared wel vnto them, that it displeased him, for he commaunded them to be slain, and theyr hands and fete to be cut of, and hanged ouer the poole in Hebron. 2. regu. 4.

Absolon said vnto the mã that had matters before kinge Dauid, thy wordes and communication seme to me good and iust. But there is no mã deputed to heare thee. 2. regu. 15.

The cruell and false Prophets told Achab the kynge of Israell that hee should prosper in hys wars: for they knew that he would be glad to heare such tidinges. 3. regu. 22.

After the death of Ioiada ỹ priest,

2.Para.24. the lordes of Juda came and made obeisaunce to the king, the whiche beinge pleased with their adulation, harkned vnto them. And so they lefte the house of our Lorde, & serued groues and Idols.

The Jewes ennemies that edifyed the temple after they? returne out of
2.Esd. 4 captiuity, wrote thus vnto the king. We remembring the salt ỹ we haue eaten in thy palace, thoughte that it was against reason to se thy damage and losses. &c.

Iudith. 2 Nabuchodonozor saied vnto the elders, and captaines of his wars, that this was his thought and purpose, to bring the hole earth vnder his dominion. Nowe when that thynge pleased them all. &c.

Kinge Ahasuerus beinge wrothe with Quene Vasthi, questioned w̄ his
Esth. i. wise counsellers, what sentēce or law shuld be executed vppon the Quene. The which counsellers did not coole the kinges furye, nor excuse her that was absent, but one answered wyth indignation, saying. The kinges in-

dig:

indignation is iust.

Amans frends, & his wife, not per ceiuyng the cankerd and euel minde that he had towardes Mardocheus, did not reproue nor rebuke hym, but said. Commaund thou a hye payre of galowes to be framed and made. *Esth. 5*

The princes and hie estates of Darius the king of Perse, hauing a desire ỹ the king shuld make an vniust decree, dyd purpose a thinge, that semed to pertain to his honor. *Dani. 6*

Alchinus that wicked traytor, willing to be made the hie priest, said vnto kinge Demetrius: Judas and hys brethren haue destroyed thy frendes, after ther foloweth, ỹ the king made Alchinus the hie priest, & commaunded him to be reuenged, & to punyshe the children of Israel. *i. mach. 7*

After that Jhons disciples wer departed and gone, oure Lorde began wonderfully to praise him, the which thynge maketh agaynste those, that doe openlye prayse menne, and secreatly detract and backbite them. *Mat. xi*

The

Of adulation.

The Pharises going about to take
Mat. 22 Christ in his wordes, began to praise and to flatter him, saying. Master we know that artȳ true, and teachest the way of God truely.

Herode Agrippa that greate kyng perceiuing that he pleased the Iewes
Act. 12. because he had taken certaine of the congregation, and had killed James the brother of Jhon, proceaded further to haue taken Peter.

Act. 12 The people gaue a shout to Herod that wicked king, the which had slain James, and incarcerated Peter, saying. It is the voyce of a God, and not of a man.

Act. 24. Tertullius the orator whyche was brought in against Paul by the president Felix, did at the beginnynge of his oration flatter Felix.

Of derision, and contumelious reproke.

Ca. lxx.

Iudi. 8. The men of Sadoch and Phanuel derided Gedeon persecuting Zebee and Salmana, but

of

of that folowed mischaunces. For afterwardes he intreated them very rigorously and euel.

Nabal contemned contumeliously the woordes of Dauids messengers, saying, what is Dauid? And what is the sonne of Isai? Ther is plentye of seruauntes now a dayes, that breake away from their maisters. 1. regu. 25.

Michol seing king Dauid dansinge before the Arke of the Lord, despysed him, because she sawe him bare. And afterwardes deriding & mocking him she said. O how glorious was ỳ king this day? 2. regu. 6.

Wicked Jezabell spake scornfull & mocking woordes vnto Achab. Thou art a man of great authority, and dost gouern thy kingdom well. 3. regu. 21.

For as muche as the childzen derysed and mocked Elizeus the prophet, saying. Go vp thou bald head. Two beares tare and deuoured xlii. of thē. 4. regu. 2.

King Ezechias postes went swiftly from city to city, warnyng ỳ chyldzen of Israell to retourne vnto oure Lord. But they laughed thē to scorn, 2. Para. 30.

and

and mocked them.

2. Para. 36 Our Lord sent his prophets daily vnto them, & warned them to spare his people, and his dwellinge place. But they mocked the messengers of god, and litle regarded hys wordes, & misused his prophets.

2. Esd. 4 When Sanabalat & Tobias hard say that the walles of Jerusalem wer a buildinge, they mocked the buylders.

Tob. 2. When Tobias was blynde, hys frendes & kinsfolk laughed his liuing to scorn, sayinge: where is nowe thy hope, for the which thou hast done almes, and buried the dead?

1. mach. 7 Nicanor seing the burnt sacrifices that wer offred, for the king laughed them to scorn with contempt, & spake proudly and disdainfullye, ye & swore in his wrath.

2. Mach. 7. Antiochus that cruell tiraunte, beinge kindled in anger by the wordes of the seuenth brother, was more cruell vpon him, then vpon all thother, and toke indignation that he was so lightly regarded.

Our

Of detractors.

Oure lorde was dyuers maner of wayes derided, as it shall afterwards apeare in the chapiter of pacience.

Certayne Jewes, when they sawe that our lordes disciples after the infusion of the holy goost, spake diuers languages and tongues, sayed mockingly These menne are full of new wyne. *Act. 2.*

When the Athenienses had hearde of the resurrection of the deade that Paule preached. Some mocked. And other sayed, let vs heare the agayne of this matter. *Act. 17*

Of Detractors and euel speakers. Capi. lxxi.

Josephs lady and mestres spake wickedly to her husband of him beinge Innocent and chaste. *Gen. 39*

Pharo sayed, who doubteth, but that ye haue some mischefe in hande wherby it appeareth that euell men doo affirme, and at sometymes doo laye to good mennes charges wyth vniust boldenes the thinge whiche is vniust and false. *Exo. 10*

Mary

Of detractors.

Mary and Aaron vpon a light occa-
Nume. 12. sion spake against Moses, but quickly after ther folowed a pain and punish ment that reuenged the matter.

The children of Israell displayed
Nume. 14. the lande of promise to theyr great pain and punishment.

Nume. 16. By the occasion of Chores and his felowes sedition, many were moste fearfully slain. And yet after that, the multitude murmured against Moses and Aaron, saying: ye haue kylled the people of our Lord.

Although Balaam was euell, yet
Num. 23. he said, that he in no wise wold curse the people which our Lorde had blessed And as touchinge that, there are many worse found then he, the which do gladly and more oftentimes curse and backbite the good, then the peruerse and euel.

Saul at the beginning was exceas-
1. regu. 10. ding good: but yet the children of Beliall said: how can he saue vs:

By the occasion of Doeg the Idu-
mite declaring vnto Saule that Abimelech the priest had comforted and

refre

refreshed Dauid, he slue. lxxvb. men that did weare a linnen Ephod. And many mo wemen and childzen. 1.re. 22.

The lozds of the Philistines caused Achis the kynge of Geth, to remoue Dauid (the which by his iudgemente was good) from his honest office and place, that he had pzeferd him vnto. 1. reg. 29

Dauid commaũded the yonge man that shewed of kinge Saule and his sonnes death, to be slayne. And yet he thoughte that he hadde bzought him pzosperus and glad tydinges. 2. reg. 1

The chefest of the childzen of Ammon saied vnto theyz lozde. Thinkest thou that Dauid foz the honour of thy father hath sent comfoztours to the? And so they peruerted the simple and pure intention of Dauid. 2. re. 10

Absolon ambitiusly desyzinge the kingdome, saied vnto one that hadde busynesses befoze hym: There is no man deputed of the king to heare the. 2. regu. 15

Siba Mephiboseth seruant did wickedly backbyte his lozde vnto Dauid: & his euell wozdes wer sone beleued. 2. re. 16

As the chyldzen of Israell, whiche

i. Esd 4

were retourned from Babilon were buyldinge of the temple: their enemies sente a wicked and an vntrue epistle to king Artararses, to cause him to let and to hynder the buyldinge.

Tob. 3

When that Sara Raguels daughter reproued one of her maydens for her faute: she answered her sayinge. God let vs neuer se son nor daughter of the more vpon earth, then kyller of thy husbandes.

Esth. 2

By the onely occasion of Mardocheus that would not worship nor bowe to proude Aman, he informed ỹ kinge Ahasuerus, that the Jewes condemned his cõmaundemẽt, and that they sowed discorde and debate throwoute all his kingdome. And vpõ reporte ỹ wer condemned all to dye, but yet the diuine mercy prouided for theyr deliueraunce.

Iere. 38.

Because that Jeremy preached that the Caldes should take the city of Jerusalem. The princes and rulers of the people saied vnto kinge Sedechias, This mã laboureth nor seketh not for peace of ỹ people, but for mischefe

The

The Caldes came and accused the Jewes saying vnto Nabuchodonosor ỹ king, that Daniels felowes did not worshyp his gods and that they were transgressors & breakers of the kings decrees and lawes. *Dani.3*

The princes and lordes of Darius the king of Persia, enuyinge and beringe hatred to Daniel, accused him to the king, that he prayed and worshipped another god thẽ king Darius *Dani.6*

These two olde prestes went about filthely to defame Susan, but yet god by an abstinent and a chast childe did wonderfully deliuer her. *Dani.13*

Alchimus, which would haue bene the hie preast, and certayne other, saied vnto kinge Demetrius. Judas and his brethrẽ haue destroyed thy frends & haue scatered vs out of our coũtrey. *i.mach.7*

There came together against Jonathas certaine pestilent and wicked men of Israel, to prouoke king Alexander against him. But the kinge regarded them not. *i.mach.10*

Simon of the tribe of Beniamin, a ruler of ỹ tẽple, came to Appolonius, *2.mach.3*

and tolde him that the treasury was full of innumerable money.

2.mach.4 This Symon of whome we spake before, reported and spake the worste of Onias the prouisor of ỹ citye. And was bolde & nothyng ashamed to call hym an enemy of the realme, whiche was so faithfull a defender of his people, and so feruent in the lawe of god.

2.Mach.24 Alchimus commynge to kinge Demetrius, amōge al other thyngs saied As longe as Judas lyueth, it is not posible for men to be in quiet.

mat.9. When the pharises sawe that oure lorde sat at meate in Mathews house, ỹ saied vnto his disciples, why eateth your master w̄ Publicās & sinners.

Lu.19 The like chaunced be zacheus. For thei murmurd, that he was gone in to tarye with a man that is a synner.

math.11. And of John the baptist that was a greate faster, they saied. He hath the deuell. And of our lorde Jesu that did eate with sinners, they sayed. Behold a glutton, & an vnmeasurable drincker of wyne, & a frende vnto Publicans and sinners.

After

Of detractors.

After that the phariſes had ſene the miracle of him that was borne blind, and how that he was reſtored to hys ſight by our lorde Jeſus, thei bacbited oure lorde, ſaiynge, we knowe that this man is a ſinner, and they curſſed the man, & ſaied. Be thou his diſciple. *Iohn. 9*

The Scribes and phariſes bacbited oure lorde, callinge hym a Samaritane, a demoniach. A blaſphemer, a ſinner, a glytton, a dronckard, a liar, and one that forbad to paye tribute to Ceſar a ſubuerter of the people. A ſeductor, the which all may be had and found in diuers places of the goſpell.

The Jewes beinge vnable to reſiſt the wiſedome of Steuen, and the ſpirite that ſpake by him, brought into the counſel two falſe witneſſes ſaiyng. This man ceaſeth not to ſpeake blaſphemus wordes againſt this holy place and lawes. *Act. 6*

Certain men beinge in ſorow that they hadde loſte theyr gayne, becauſe that Paule had caſte oute of a mayde of theyrs a ſpyrite that prophesyed, ſayed vnto the magiſtrates. These mē *Act. 16*

trouble

trouble our city, & through their euel wordes, the people ran against them and theyr clothes beinge rent, they wer commaunded to be beaten wyth rods, and to be cast into prison.

When Gallio the proconsull was ruler of the coūtry of Acaia, ỳ Iewes made an insurrectiō with one accord
Act. 18 against Paule, and broughte him to the iudgement seat, saying. This fellow doth counsel men to worshyp god contrary to the law.

At Ephesus when diuers waxed
Act. 19 hard hearted, & beleued not, but spake euel of the way of oure Lorde, & that before the multitude, Paule departing frō thence, seperated ỳ disciples.

When certain Iewes which were
Act. 21 of Asia, saw Paul in the temple, they cried, o ye men of Israel helpe. This is the man ỳ teacheth all men euerye wher against the people and the law. Furthermore he hathe brought the gentiles into the temple, and hathe polluted this holy place.

The orator Tertullius propounded
Act. 24 for the Iewes before Felix the debity against

agaynſte Paule, ſaynge. We haue founde this peſtilent felow mouinge ſedition & debate vnto all the Iewes in the whole worlde, and a maintayner of ſedition of the ſecte of the Nazarites, whiche hath alſo enforced to pollute the temple.

Paule diſputinge at Athens, certayne philoſophers of the Epicures and of the Stoyckes ſaied, what will this babler ſaye? Other ſayed, he ſemeth to be a tydinges bringer of new deuels. *Act. 17*

When the ſtraungers ſawe the viper hange on Pauls hand, thei ſaied, no doubte this man is a murtherer. Whome thought he haue eſcayed the ſee. &c. But ſhortely after the chaunged their opinion. *Act. 28*

¶ Of Liberalite mercye and largenes.

Capi. lxxii.

Rebecca Batuels daughter did moſt liberally anſwer Abrahams ſeruant, ſaying. Drinck my lorde. *Gen. 24*

Of liberality.

Exo. 2. Moses did very liberallye when he defended Jethros daughters frō the shepheardes, that woulde not suffer them to water theyr shepe.

Exo. 18 When Moses hard that Jethro his father in law was commyng to hym, he went out to mete him, and did diuersly honor him,

Exo. 36 The childzen of Israel wyth moste prompe and deuout minds, did geue to the worke of the tabernacle, & the holy vestments, al thing ẏ was necessary. And ẏ artificers wer enforced to say vnto Moses. The people bring to much, and more then inough.

Numf. 21 Moses desired of kinge Edom, saying we pray thee ẏ it may be lawfull for vs to go thorow thy land, we wil not tourne in to the fieldes, nor vineyardes, neyther drinke of the waters of the wels. &c.

Iudi. 8. Gedeō desired bread of the lords of Sochot & Phanuel for his cōpanions an men ẏ wer weary, but they wold geue him none, the which thing was afterwardes to their pain.

Nabal vsed hī self vnliberally towardes

des Dauid ỹ desired him to geue hym somwhat. 1.re.15.

After that Dauid had obtained the victorye of the Amelechites, he sente giftes and part of the praye vnto the elders of Juda, and to hys frendes & neighbors, sayinge: see here is a blessyng for you. 1.reg.30

Dauid commaunded that Mephibo seth should eat bread alway vpon his table. And he gaue him all that pertained to Saule. 2.re.9.

Soby, Machir, and Berzillai dyd profer vnto Dauid flyinge from the face and presence of Absolon, manye necessarye thinges for his hoaste, as wheat, barly, and flour. 2.re.17

This Berzillai, did aid Dauid whē he fled from his sonne Absolon. And after that Dauid hadde obtained and won the victory, he retained Chymeam his sonne as one of his family. 2.re.19

The Quene of Saba gaue Salomō manye thinges. And Salomon gaue her according to her desire what so euer she asked, besides ỹ he gaue her of a fre wil with his owne hand. 3.re.10

Of liberality.

2. Para. 28 Certaine good men of Israell clothed the naked prisonners, and set all that were feble vpon horses, & brought them to their brethren.

3. Esd. 1. King Cyrus brought forth the vessel of the temple of our Lord, whych Nabuchodonozor had taken, and sent them again to Jerusem, al the vessels of gold & siluer were 5000. and 400.

1. Esd. 2 The children of Juda returnynge from Babilon, offred willingly to the building of the house of God, & gaue gold after their habilitie.

1. Esd. 6 King Darius commaunded, that ỹ house of God should be builded in Jerusalem, & that the charges should be taken oute of the kinges cofers. Although ther were some enuious persons that by theyr letters laboured to let and hinder the worke.

1. Esd. 7 King Artarerzes gaue a glorious & a liberal epistle to Esdras the priest ỹ came to Jerusalem to cõsort ỹ Jewes

2. esd. 2 King Artarerzes vsed him self liberallye to Nehemias comminge into Jewry, and gaue him euen suche letters as he required.

Nehe-

Of liberality.

Nehemias was a very liberall Legate, the which did not greue the people with vitall & exactions, & he dyd much good to those ý he was sēt vnto 2. esd. 5d

Tobias did study how to deuide all that euer he had among his brethren that wer prisoners, and of his kin, he fed the hungry, and clothed ý naked. Tob. i.

Raguel deliuered to yong Tobias with his daughter the half of all hys substaunce. Tob. 10

Tobias the yonger, was very kind vnto Raphael, whom he toke to be a man, and well acknowledged the benefites that he had done vnto hym, where vpon bothe he and hys father did offer him most liberally the moity of al theyr goodes. Tob. 12

Kinge Ahaswerus commaunded a greate feast to bee made for Esthers mariage, & caused the landes to be in quietnesse, and gaue giftes, as it became the royalty of a king. Est. 2.

Whē king Ahasuerus saw Quene Esther, he sayd vnto her, what wilt ý Esther, what is thy petition? it it bee euen the halfe of my kingdome, thou shalt haue it. Esth. 5

Of liberality.

Esth.6 King Ahasuerus enquired, what honour or reward Mardocheus had gotten for the fidelity ỳ he had shewd vnto him. And when he vnderstode ỳ he was vnrewarded, hee caused hym magnificently to be honoured.

Iob.2 Iobs sonnes made bankets, & eche of them on the daye that he made hys feast, sent for theyr sisters to eate and to drinke with them.

Iob.29.31 Blessed Iob doth declare ỳ he was merciful to the poore, saying, I comforted the widowes harte, and I was a father vnto ỳ poore. Again he saithe If I haue eaten my meat alone. For mercye hathe growne wyth me euen from my childhode.

Iere 40 The chefe captain of Babilon gaue Jeremy meat, and rewardes, and let him go whether so euer he wold, promising him great humanity & kindenesse, if he wold go with him to Babilon, and yet he gaue him free leaue and licence to tary.

2.mach.2 Seleucus the kinge of Asia in the time of Onias the hie priest, payed al the charges pertaininge to the minystery

ſterye of the Sacrifices, of his owne rentes and heritage.

The wiſe men opening their treaſures, not their litle purſes with halfpence, offred vnto a poze Lozd, gold, frankenſence and mirrhe. *Math.* 2

Our Lozd is a liberall and a large rewarder, the which, to thoſe ỹ leaue theſe tempozal goodes foz hys cauſe, dothe geue an hunderfolde in thys wozlde, and life euerlaſtynge in the wozld that is to come. *math.* 19

It came of a benigne and a gentle liberality that our Lozd defended the diſciples, whiche vppon the Saboth day did plucke the eares of cozne, and chafed them with theyz hands to eat, againſt thoſe wicked Phariſes. *math.* 12 *Lu.* 6

And alſo of the Publicanes & ſynners that came to heare him. And of zacheus. And there is an enſample of Mary, that kiſſed oure Lozdes feete. And of Iudas, foz the which ſigne of gentleneſſe, the vnhappye and wycked manne, oughte to haue the ſoner repented. *Lu.* 15. 19 *math.* 26 *Mar.* 14

The people folowed our Lozd on

fote

fote into the desert, and left the cities
Mat. 14 and when the euen drue on, his disci-
ples said vnto him Let the people de-
part, that they may go and bye them
vitailes. But hee as a liberall Lorde
& master answered, geue ye thē to eat.

Zacheus in distrybutyuge of hys
Lu. 19 goodes, and makynge of restitucyon
was verye large and liberall. Thus
hee sayde vnto oure Lorde: Beholde
Lorde, the halfe of my goodes I geue
to the poore, and if I haue done anye
mā wrong, I restore hym four fold.

The gift of the pore wydow which
Lu. 21 cast two mites into the treasurye, is
preferd of our Lord, aboue the giftes
of the rich.

Our Lord was very bountiful and
Lu. 23 liberal to the thefe ỹ hanged & asked,
saynge: Lorde remember me, when
thou commest into thy kingdome.
And Jesus saide vnto him, verelye I
saye vnto thee, to daye shalt thou bee
wyth me in paradise.

Our lord vouchsaued to shewe hys
Iohn. 2 benignitye and liberalitye, when
that he, beyng called to ỹ pore mary-
age

age went thether, and ther turned water into wyne, to chere the poore that were there at dyner.

The great liberality of God apeareth in the parable of the vngratious seruant, vnto whom our lord saide: I forgaue the all the debt, because thou desyredst me. *math.18.*

Joses, whose syr name was Barnabas had land & sold it, & broughte the price. and laid it downe at the Apostles fete. *Act.4*

When the disciples ẏ wer at Antioch hard say, ẏ ther shuld be great dearth throughout al ẏ world, thei purposed to send socour vnto the brethrẽ which wer in Jewry. The which thing thei also did, and sent it to the elders by ẏ hands of Barnabas and Saul. *Act.11*

A certain woman named Lidia, a seller of purple, beinge baptised by Paules predication, prayed Paul very deuoutly and liberallye, and compeld him and his felowes to remaine and abide in her house. *Act.xvi*

When Paul and his companions were scaped in the wynter out of the bro-

broke ship, the barbarous & straunge
Act. 28 people shewed them no litle kindnes
for they kindled a fire, and refreshed
euery one of them, because of the pre
sent rain, and cold.

Publius the prince of the Islande
Act. 28 called Mytilene, vnto ỹ which Paul
and his felowes after the tempest ar-
riued, receiued vs, and lodged vs thre
daies curteously, whose father Paule
dyd heale of a feuer, and of a bloudye
flixe.

It appeareth that Paule was very
liberall to the poore, whose busynesses
1. Corin. 16 he so diligently procured, as it is ma
2. Corin. 9 nifest in the gathering for the poore,
the which he caused to be done moste
carefully. And he saithe, if it be mete
that I go also, they shal go with me.
And he which soweth litle, shall repe
litle. And he that soweth largely and
frely, shal reape plenteously.

There was in Paule an ensample
of a wonderfull liberality and grati-
tude, the whyche wrote so affectuous
letters for one Onesimus a fugitiue
seruaunt of Philemons, as it is eui-
dent

vent in his epiſtle to phílemō. If thou counte me a felowe, ſaithe Paul, receiue him as my ſelfe. If he haue done the any hurte or oweth the oughte, that laye to my charge. Capi. 1.

Of Couetiouſnes.

Capitu. lxxiii.

In that, that Cain ſlewe his brother, becauſe he ſawe his brothers goodes increaſe, may be noted greate auarice, and a greate deſyre of money. Gen. 4.

We reade that Cain was the fyrſte that builte any cirye, and not Abel. For good holy menne haue heare no contynuynge cirye, but they ſeke one to come. Gen. 4. Heb. 13.

Becauſe of the greate ſubſtaunce that Abraham and Lot had, thei could not inhabite and dwell together: And theyr herdſmen began to ſtriue one with a nother. Gen. 13.

The abundaunce of tẽporal goods, is oftentymes the occaſion of greate ſinne, as it is euident by the Sodomites whyche were of all other ſyn- Gen. 13.

ners the wurst.

Gen.26. After that Isaac grew to be ryche, his shepeherdes and his neghboures began to braule and chyde.

Exo.18. Iudges and prelates ought to hate auarice more then any other vice. And therefore Iethro spake notablye of Iudges. Thou shalt seke out those that hate couetousnes.

Exo.36. There are fewe preasles in these dales that forbid or let the superfluite of oblations, as thei did that were rulersouer the workes of the tabernacle.

Nume.22. Balaacs messengers wente vnto Balaam hauinge money and rewardes in their handes, and so he was corrupted with couetousnes.

Nume.32. The tribe of Ruben and Gad. And halfe the tribe of Manasses, because thei hadde greate substance of cattail, woulde not goo ouer Iordane. But were contente for their portion to inhabite and dwell in the countrei apte and meete to fede and bring vp their cattayle.

Achior seduced by couetousnes, toke

of

of the excomunicate thinges of Jericho. But for that lucre and gayne, he had and sufferd greate losse and damage. *Iosu. 7.*

Dalida for money that was promised her of the philistians, delyuered Samson her husband vnto them. *Iudi. 16.*

It is written of Samuels sonnes, that they tourned a syde after lucre, and toke rewardes, and peruerted the righte. *1. regu. 8.*

Couetousnes semeth to be the chefest cause or occasion that Saule was reproued for. I mene the cupidite that he hadde to Amalechs pray. For Samuel sayed vnto him, wherfore haste thou not harkened vnto the voyce of our lorde, but hast turned to the pray, and haste done that is wicked, In the sight of oure lorde. *1. regu. 15.*

Nabel was to strayte laced against Dauid demaunding somwhat of him wherupon, but for Abigail his wifes sake, he had welnye lost both his substance, and him selfe to. *1. regu. 25.*

Semei against the kinges prohibition and commaundement went oute

of Jerusalem to seeke his seruauntes
3. regu. 2. that were runne their wayes. And for that Salomon caused hym to be slayne.

3. regu 21. Nabothes vyneyarde, the whiche Achab desyred, was the occasion that two false wytnesses were broughte forthe against him, and that he was commaunded to be stoned.

For asmuche as Giezi tooke that
4. regu. 5. thing of Naaman that Eliseus refused, he was striken with Leprosy.

In Nehemias time there were cer-
2. Esd. 5. tayne of the noble men and rulers so oppressed with vsury, that they were wyllyng to sell their sonnes & daughters vnto bondage, but Nehemias did muche rebuke them.

After that Nabuchodonosor had got
Iudi. 1. ten the victory of Arpharat the kyng of Medes, by and by he occupied and subdued all other kyngdomes.

Iudas Machabeus saied vnto hys
1. Mach. 4. people & companions, be not gredy of the spoyles, we haue yet a battaile to fight for Gorgias & his hoste is hearby vs in the mountaynes.

Ptolo-

Ptolomi the kyng of Aegipt slaun-
dzen Alexander his sonne in lawe, be- 1. Mach. 11.
cause he would haue had his realme.
And yet Alexander had honorably re-
ceiued him.

Simon of the tribe of Beniamin 2. Mach. 3.
shyde Appolonius and kyng Antio-
chus against Onias the holye cytie,
sayinge, that the treasury was full of
innumerable money.

Menelaus through the money that 2. Mach. 4.
he promised Antiochus obtayned the
hie prichode. And at length by menes
of the golden vessell that he stale oute
of the Temple, the whiche he gaue
Andronicus, he caused Onias to be
slayne. And beynge accused to Ptolo-
mi, he corrupted hym with money,
and caused hym to geue sentence of
death agaynst his accusers. And the
selfe Menelaus throughe the coue-
tousnes of them that were in powre,
remayned styll in authoritie, increa-
synge in malyce, to the greate hurte
of the cytezins.

When that certaine Iewes at Ma- 2. Mach. 5.
thabeus commaundement had besie-

2. Mach. 10 ged two towers in the whyche theyr enemies were, certayne straungers intreated for money let some of them escape, the whiche, Machabeus caused to be slayne as traitours, and sellers of theyr brethren.

After that the warre against Gorgias was ended, Judas Machabeus
2. Mach. 12 and his company came, to burye the bodies of them that were slayne. Under the cotes of certayne Jewes that were slayne, they founde money and Jewels of ydols, whiche thinge was forbidden the Jewes by the law. And therefore menne beleued it to be the cause that they were slayne.

The yonge manne that inquired of oure lorde how he myghte haue eter-
Mat. 19. nall life, hadde greate and ryche possessions, and therefore when he harde the counsell of perfection, he went awaye sorye.

The preastes wyllinge and desyrynge that the people shoulde often-
Mat. 21. 23. times offer, did suffer that suche thinges as mighte be offred, shoulde bee solde

sold in the temple. And for this cause the gould of the Temple was calde more holye then the temple, and the gifte that was vpon the aultare, to be of more reuerence then the altare it selfe.

The couetousnesse and cupiditye of gaine semeth to be the Principall motion, whye that Judas betrayed oure Lorde. For hee sayth what wyl ye geue me, and I wyll delyuer hym vnto you. *mat. 26.*

By mony the kepers of our lordes sepulchre were corrupted, and sayde falsly, that our Lorde by nighte was stoln away by his disciples. *mat. 28.*

Our Lord Jesus the true lawyer, would not meddle with the diuision of the worldly heritage, notwythstãding that he was required, but saide, who made me a iudge or a deuider ouer you? *Luc. 12.*

Our Lord against those that heape vp temporall goodes, and thyncke that they shall manye yeares delyte and haue pleasure in theym, dothe propounde the Symylytuds of the *Luc. 12.*

riche man, whose grounde broughte forth plentiful frutes.

Luke.16. Our Lord againste these rich glottons, that vse these precious and delicate garments, which are straighte and ready to releaue and healpe the pouertye of theyr neighboure, dothe put forth the parable of the rich glotton. And note, that it semeth not to be a parable, but an history. Again note that if hee bee so punished that gaue not hys owne proper goodes, what shal become of them, that steale other mennes?

Luke.14. The biers of Oxen and Farmes, that is the biers of things moueable and vnmoueable excused thē selues, that they coulde not come to ỳ greate supper vnto the which they were inuited and cald. For by suche thynges men are oftentimes withdrawne frō the celestial glory.

Luke.16. The couetous Pharises, hearynge our Lordes monitions, and that they should make them frendes of the vnrighteous Mammon, laughed hym to scorne.

The

The auarice of Ananias and Saphira, the which kept away parte of the price of the land, was most terribly punished. Act. 5.

Certaine craftes men, which had a damsell possessed wyth a spirite that prophesyed, whome Paule deliuered of the Deuell, perceiuinge that they had lost theyr gain and lucre, caught Paule and Silas bys fellowe, and brought them to the rulers and officers, saying, and accusyng them, that they troubled the city, and preached vnlawfull obseruaunces & customes. The magestrates rentinge their clothes, commaunded them to be beaten and to be cast into prison, & to be kept wyth all diligence. Act. 16.

Paule beyng at Ephesus, and doing there many miracles, a certayne manne named Demetrius, a Syluer smith whiche made siluer shrines for Dyana, was not a litle beneficial vnto the craftes menne, whome hee called together, and sayde, that Paule hadde perswaded and tourned away much people, sayinge, that they be no goddes Act. 19.

Goddes which are made wyth hands but deuels, and hathe so trouled the City, that it is al in a roze and ful of confusion. And they rushed into the common hall, wyth one assente, and caught Gaius and Aristarcus Pauls companions.

When Paule was wyth Felix the pzesidēt, being bound & of the Iewes accused as a seditious and a pestiferous person, Felix hoped mony shuld haue bene geuen him of Paul. Wherfoze he called him the oftner and commoned with him. But in as much as it came not so to pas, he did not quite him, but left him bound to Festus his succesloz.

Act. 24.

¶ Of Pouerty.

Ca. lxxiiii.

We reade not that Iacob had eyther beast oz man when he departed from his parentes, and went to his bzother Laban, but that he went ouer Iozdan with his staffe.

Gen. 32.

And

And at a certaine time beinge dispo-
sed after the Sunne was downe to 28
reast himself, he toke a stone & put it
vnder his head, and laide him downe
in the same place to slepe.

Moses kept the shepe of Jethro hys
father in law, preest of Madian, wher Exo. 3.
by it appeareth that he had no shepe
of hys owne, that kept other mens.

Ruth the Moabite hadde no great
store of richelle, when she went a gle- Ruth. 2.
ning the eares that the reapers lefte
behinde them, the whiche pertayned
vnto the poze.

Saule beynge contente wyth one
ladde, wente foz to seeke his fathers 1. regu. 9.
asses. And Saule not long after said
vnto Samuell, that his kinred was
the least of al the kynreds of the tribe
of Beniamin.

Dauid was the least of all hys bre-
thren, so that when Samuel came to 1. regu. 16.
annoynt one of Isais childzen Dauid 17.
was in the pastors, noz he was not
cald at ꝑ beginning, as though he had
bene of no reputation, & afterwardes
hys

his brethren beinge in the house, his father sent him loden wyth vitayles vnto them.

Helias suffred great penury when
3. regu. 17. he prayed the widowe of Sarept to geue him a morsel of bread, and a lytle water.

The children of the Prophets dyd
4. regu. 4. liue vnder Elizeus in great pouerty, the which had but a litle breade, and vnsaucry pottage.

Anna Tobias wife went dailye to
Tobi. 2. 4. the weauing worke, wherby it appeareth that they were but poore, whyche could not haue their loum i their own house. And Tobias said vnto his son, my sonne be not afraide, truthe it is, we leade heare a poore lyfe, but great good shall we haue, if we feare God, and depart from all syn, and do well.

The children of the Rechabytes
Iere. 35. build no houses, sow no seede, plante no vine, haue no vineyardes, drynke no wine, but did dwel in tents.

Nabuharadan left the rascall peo-
Iere. 39. ple, and those that hadde nothynge to dwel vpon in the land of Iuda. He spa-

red.

red the poze, but he slue the mighty & rich, oz els he led them as pzisonners and captiues vnto Babilon.

We haue an ensample of pouerty in the Lozd our sauioure, the whych was bozn of a poze mother, and nouri-shed of a pooze carpenter, semelye fed, wzapped in cloutes and not in furres, laid in a maunger, and afterwardes when his glozious mother was churched, his parents offered in the temple, the offrunge of the pooze. And anon after Joseph fled wyth the child and his mother into Egipt. And when the child was xii. yeare old, he abode stil in Jerusalem vnknowyng to his father and mother: And so it appeareth that they had no great family to associate and serue the child. Jesus going aboute from towne to towne, had not wher vpon to lay his hed, and therfoze he saith. The fores haue holes, and the byzdes of the air haue neastes, but the sonne of manne hath not wher to reast his head. And foz this it maketh, that he hunge bare vpon the crosse.

Luke. 2.

Mat. 2.

Luc. 2.

Mat. 8.

Iohn. 19.

The

Of Pouerty.

The disciples, for the moste parte,
Mat. 4. wer chosen out of the poreste sort, Jhō
Mar. 1. and James did mend theyr nets, and
Luc. 5. did wash them.

In our lordes sermon that he made in the mount, the commendatiō of pouerty, as though it wer the foundati-
Luc. 6. on of the spiritual building, is fyrste
Mat. 5. placed and spoken of.

Among al other Christes miracles,
Mat. 11. this is wrytten that the pore receyue the glad tidinges of the Gospel. For before the comming of Christ, it was not wont to be so.

Our Lord sayd vnto the yong man
mat. 19 that asked hym how he mighte come to euerlastinge life. If thou wylt be be perfect, goe and sell all that thou hast, and geue to the pore. And oure lord doth promise a meruelous remu neration and rewarde to those that leaue and forsake any thinge for hys names sake.

Of that famous and notable Lazarus,
Luc. 16. whyche was caryed by the aungelles into Abrahams bosome, the

scryp-

Scripture alledgeth no other worke of righteousnes or cause of his glory, but because he receyued paine in this mortall lyfe, and therfore God in another life would comfort him.

The poore and feble were brought into the great supper of oure Lorde, yea, and certayne, as it is red there, were compelled to come from the hie wayes and hedges. *Luc.14.*

In the primatiue churche all that beleued were together, and had all thinges commen, they solde their possessions and goodes, and parted them to all men, as euery man had nede. *Act.4.*

Peter sayde vnto the crepell that asked hys almes, syluer and golde haue I none. &c. *Act.3.*

Paule taking his leue of the faythfull of Achaia, sayed amonge other thynges, I haue desyred no mans golde, syluer, or vesture, as ye knowe youre selues: for these handes haue ministred, vnto my necessities, and to them that were with me, we honger and thyrste, and are naked. &c. *Act.20.* *1.Cor.4.*

Of hipocrisy and dis-
simulation. Ca. lxxv.

2. regu. 13. AVon Dauids sonne dissembled and fained him self sick and diseased, to deceiue Thamar whō he luxuriously loued.

1. regu 14. Ieroboams wife did chaunge her habite and disguising of her self came to Abdias the prophet, vnto whome he said, why doste thou dissemble and fain thy self to be an other?

4. regu. 5. Gehezi Elizeus seruaunt fayned y his master had need of two chaunge of garments for two yong men of the children of the Prophets.

Act. 5. When Apollonius was come to Ierusalem sente from Antyoche, hee fained peace, and kept him stil vntill the Saboth daye. And then hee commaunded his men to take thē to their weapons, for the Iewes kepte holye day, and so he slue all those that were gone forth to the open play.

rouer. 8. Although the deuine sapience doth generally detest the wicked, yet most spe-

specially he threateneth hipocrites, Mat. 23
sayinge very ofte in the gospell. Wo
be to you ye pharises, ye ypocrites.

The pharises goyng about to tan-
gle Jesus in his woyde he answered Matth. 22
rebukinge them, why tempte ye me
ye ypocrites?

Some there be that commit greate
sautes, and exchue those synnes that
are lesse, straynynge oute a gnat, and Matth. 23
swaloynge a Camel. As the hie pryea-
stes did, that feared moze to enter in-
to the iudgement hall of Pilate, then Iohn. 18.
to committe oz procure that haynus
crime of murther.

The ruler of the synagoge disday-
nynge that oure loyde shoulde heale Luc. 13
the sycke on the Sabboth daye, sayed
vnto the people, There are. vi. daies,
in which men ought to woyke, in the
come that ye may be healed, and not
on the Sabbote day. But our loyd re-
proued him, callinge him ypocrite.

Ananias and Saphira his wife co-
mitted greate hypocrisie, when they Act. 5.
dyssembled that they hadde broughte
the hole price of the lande, and hadde

Of hipocrisy and dis-
simulation. Ca. lrrb.

2. regu. 13. AMon Dauids sonne dissembled and fained him self sick and diseased, to deceiue Thamar whō he lururiously loued.

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rouer. 8. Although the deuine sapience doth generally detest the wicked, yet most spe-

specially he threateneth hipocrites, saynge very ofte in the gospell. Wo be to you ye pharises, ye ypocrites. Mat. 23

The pharises goyng about to tangle Jesus in his worde he answered rebukinge them, why tempte ye me ye ypocrites? matth. 22

Some there be that commit greate faultes, and exchue those synnes that are lesse, straynynge oute a gnat, and swaloynge a Camel. As the hie preastes did, that feared more to enter into the iudgement hall of Pilate, then to committe or procure that haynus crime of murther. Math. 23 Iohn. 18.

The ruler of the synagoge disdaynynge that oure lorde shoulde heale the sycke on the Sabboth daye, sayed vnto the people, There are. vi. daies, in which men ought to worke, in thē come that ye may be healed, and not on the Sabbote day. But our lord reproued him, callinge him ypocrite. Luc. 13

Ananias and Saphira his wife cōmitted greate hypocrisie, when they dyssembled that they hadde brought the hole price of the lande, and hadde Act. 5.

laied yt before the Apostles fete.

Notwithstanding that Simom Magus gaue credence to Philippes preachinge. Yet Peter sayed vnto hym, Thou hast no parte in this sermon, for thy hart is not right in ỹ sight of god. Do penaunce therfore. &c. Then answered Simon and sayed. Pray ye to oure lorde for me.

Act.

Paule did greuously note Elimas the sorcerer of falshode and ypocrisy. Sayinge. O full of all subtlety and disceptfulnes, thou chylde of the deuell, thou enemy of all righteousnes, wylt thou not cease to peruerte the straygbt wates of our lorde?

Act. 13

¶ Of the receayte of gyftes and rewardes. Capitu. lxxvi.

Abraham woulde not receaue the gyftes that the kinge of the Sodomites proferd hym, when he retourned from the slaughter of the foure kinges, although he

Gen. 14.

hadde

hadde well deserued them.

Jacob sente presentes to hys brother Esau, to aswage and mitigate his anger. Gen.32

The people offerd and gaue giftes in so greate a quantite to the worke of our lordes tabernacle: that Moses causeb it to be proclamed, that they shoulde offer no more. Exo.36

Balaam loued the rewarde of iniquite, and went with balacs messengers, that had the reward of ỹ south sainge in their handes. Nu.22.

Ahiud offerd giftes vnto Eglon the king of Moab, and afterwardes speakyng in secret with him, he greuously smote him, and slew him. Iudi.3

Sampsons enemyes promised Dalida money and induced her to begile and deceyue him. Iudi.16

It is sayed by Samuels chyldren, that they tourned a syde after lucre, toke rewardes, and peruerted the righte. 1.regu.8.

It was not laid to Samuels charge, that hee, whyche hadde iudged the people twentye yeares, at any tyme 1.regu 12.

had taken of any man any gift or reward.

2.reg.16 The giftes that Siba Mephiboseth seruaunt presented vnto Dauid flyinge from the face of Absolon, seme so to haue inclined Dauids minde, that he gaue an vnryghte iudgemente against him that was absent.

3.regu.10. The quene of Saba gaue kynge Salomon. 120. talentes of golde: and of swete odours exceding muche, and precious stones. And kyng Salomon gaue her accordinge to all her desyre what so euer she asked, besydes that he gaue her of a free wyll with hys owne handes.

2.reg.24 Aranna would haue geuen Dauid the threshyng floore & all thynges necessary to do sacrifice with all, but he wold not take it but at a price, nor offer vp no sacrifice of other mēs goods.

Benedad ỹ king of Siria had peace with Basaa the king of Israell: but

3.reg.15 yet the giftes that Aza the king of Iuda sent him, caused him to breake his confideration with Basaa, and greuously to intreate him.

Naa

Of the receite of rewardes.

Naaman the Sirian was freely healed of Eliseus, and yet Giezi because he toke giftes of Naaman, was grevously plaged. 4. reg. 5

The king of Babilon sent letters & presentes vnto king Hezechias. Then foloweth, Hezechias was glad of thē & of their cōming. But note ther, how greatly he displeased our Lorde. 4. re. 20

After that Achaz kyng of Juda had spoyled our lordes house, the kynges and the princes houses, he gaue giftes vnto the kynge of the Assirians, And yet it helped him not. 2. Para. 28.

The Jewes in a remembraunce of their gladnesse, whiche they cōceaued and had by the death of Aman their enemy, dyd order, that gyftes should be distributed & geuen vnto the poore. Hest. 9

Our Lorde speaketh by the Prophete Esay complayningly, sayinge. Thy princes are wicked, and companions of theues, they loue gyftes altogether, and gape for rewardes. Esay. 1.

The maister of the kyng of Babilons hoofte, gaue Hieremy vytayles, and rewardes, and let him go. Iere. 40

Of the receite of rewardes.

After that Daniell had expounded
Dani. 2 the vision vnto Nabuchodonosor the kynge, he made hym a greate man, and gaue hym many and greate gyftes.

Balthasar the kynge of Babilon
Dani. 5 dyd promyse Daniell greate gyftes. But he answered, sayinge, kepe thy gyftes thy selfe, and gyue thy ryche gyftes to another.

Jonathas wente to Ptolomeis and
1. mach. 10 gaue Ptolomi and Alexander greate presentes of golde and syluer, & found fauoure in their sight.

When Triphon saw that Jonathas
1. macha. 12 came vnto him with so great anhoost, he was afrayde, and receiued him honorablye, and gaue hym rewardes. And by this occasion he deceiued him, for after he had sent away his hoost, Triphon kept him there with a few, and kylde hym.

For the giftes which the ambitius
2. mach. 4 Jason did geue and promise to kynge Antiochus, hee obtayned the hye Priesthode and when he hadde sente the mony to the kyng by Menelaus, he

he beguiled him, and gotte the domi
nion For Iasō had paid thre hundred
talentes of siluer.

Menelaus Lysimachus brother did obtain with the mony that he promised Antiochus, the hye priesthode. And afterwardes he gaue to Andronicus certaine vessel of golde, that he had secreatly stolne out of the temple and caused Onias to bee slayne. After all thys, when that hee was accused before kynge Ptolome, he procured wyth monye that he promysed to geue him, that his accusers were condemned to death. 2. mach. 4

The wycked traytor and detractor Alchimus desiring to obtayne the hie Priesthode, offered Demetrius a crowne of golde, and certayne other thynges. 2. mach. 14

The wise menne offered vnto the poore Lorde, golde, Frankensence, and mirrhe. Mat. 2.

When the souldiours that shoulde haue kept the sepulchre of our Lord, hadde receiued good store of monye, math. 28

Mat. 28 they sayd that hys Disciples, they beinge a sleape, had stolen hym away.

Luke. 21 The gift of the poze widow, which cast into the treasurye two mytes, is pzeferd of our Lozde farre aboue the rich mens giftes.

Act. 8. When Simon saw that thzoughe laying on of the Apostles handes the holy ghoste was geuen. He offred the money sayinge. Geue mee also thys power.

Act. 24 The pzesidente Felix that kepte Paule bounde falsye accused by the Jewes: did hope that Paule woulde geue some mony, wherfoze he called him the oftner and communed wyth him. And because that he, as it is veri like, came not to his intent, he lefte Paule in pzyson bound.

Of Fortitude.

Cap. lxvii.

Gen. 14. When Abzaham sawe that Lot his bzothers sonne was taken, he toke his seruauntes bozn in hys owne house with other, and sette vpon the foure kings by nighte, that had

had taken him. And after he had pursued, and smitten them, he broughte Lot again withall his substance, and all the people of Sodome.

The pureneſſe of the conſcięce maketh a man both ſure and bolde, and therfore Jacob beinge wrothe, chode wyth Laban, ſaying. For what cauſe or for what offence followeſt thou ſo after mee, and haſte ſearched all my ſtuffe? Gen. 31.

The aungell ſaide vnto Jacob, if thou haſt bene ſtrong againſte God, how much more ſhalt thou preuayle againſt man? Gen. 32

Moſes ſtode boldly and conſtantly againſt Pharao, reprouing hym, becauſe he wold not let our Lordes people go. Exo. 5.

The children of Iſraell came harneſſed out of the land of Egipt. Exo. 13

Caleph and Joſue dyd manfullye comfort the people, ſaying. Let vs go vp, and poſſeſſe the land, for we be able to ouercome it. And again. Feare not the people of the land, for they ar but bread for vs. Nu. 13. 14

Phinees with vii.M. fighting men ouerthrew the Madianites of ỹ whi-
Nume.31 che, besides menne and wemen that were slaine, there wer xxvii. thousand virgins taken. And of cattell an infynite multitude, and yet ther perished not one of the children of Israell.

Deute.31 Moses said vnto Josue that shoulde succede him. Be stronge and bold, for thou must go and lead this people into the land.

When Josue went against thinha-
Iosu.8 bitors of Hai he was in the fronte of the hoaste compassed wyth the ayde and strengthe of stronge and valyant menne.

After that the v. kinges wer taken,
Iosu.10 Josue saide vnto the chefe of the men of warre that were with him, go on and put your feete vpon the neckes of these kinges, be not afraid, nor faint harted.

Caleph said vnto Josue, I am thys
Iosu.14 day 85. yere old, and yet I am as valiant and as stronge at this time, as I was when I sent to search & spye the country, euen the same fortitude and

strengt

strength doth continue in me still.

Ahud the iudge & chefe captaine of the host of Israel going in the fronte of the battayle, sayde vnto the people. Followe me, for the Lord hathe delyuered your ennemyes into youre handes. *Iudi.3*

The aungel sayd vnto Gedeon, our Lorde is wyth thee, thou mighty mã of warre. Go hence in this, thy might thou shalt deliuer Israell oute of the handes of the Madianites. And when he most humbly excused him selfe, he heard, I wyll be with thee, and thou shalt smite the Madianites, as they were but one man. *Iudi.6*

Gedeon by the commaundemente of oure L O R D E, sayde vnto hys hoste, if any man dread or be afrayde. Let hym returne, and wyth thre. C. men, and a proper stratageme or subtle poynt of warre, he ouerthrew the Madionites. *Iudi.7*

Samson tare a Lion in peces with his vnarmed handes, as thee woulde haue rent a Kid, and after did manye stronge feates. *Iudi.14. 15 and.16.*

Saule

1.regu.11. Saule hearing that the men and inhabiters of Jabes Galaad wer besieged, he boldly, efficacely, and quicklye did succor and helpe them.

1.regu 17. Dauid in his childehode did strongly ouercome a Lion, a Beare, and Goliath the Philistine.

1.regu.26 Dauid with one souldiare came to Saules hoste, and entringe into hys tent, toke away his spear, his shield, and the cruse of water.

2.regu.2. Twelue of Isboseths seruauntes, and xii. of Dauids caughte eche other by the head, and thrust theyr swordes in eache other sydes, and they fell downe together.

2.regu.23. Dauid longed and saide, oh that I had of the water that is in the cestern by the gate of Bethelem for to drink. And thre mighty men brake thorow the host of the Philistines, & brought him of that water.

4.regu.9.10 Jehu did manfullye when he slew two kinges, and Ochozias brethren, the children of Achab, and when hee kylde a greate multitude of Baals Prophets.

Joiada

Of Fortitude.

Joiada with great strennuitye and
foyce pluckt the kingdom of Juda out
of the handes of Athalia, and crow- 4. regu. 11.
ned the kinges litle sonne of the kyn-
red of Dauid.

Joab the sonne of Seruia was the
pyince and head captain of the hoste, 1. Para. 11
because that he before all other smote
the Jebusites that dwelt in the citye
of Jerusalem, and so dyd Dauid ap-
poynt it.

Nehemias said vnto the noble men
and iudges. Let vs aryse and buyld, 2. Esd. 2.
and theyr handes were strengthed to
good.

The childzen of transmigratiō dyd
build the wall of Jerusalem round a- 2. Esd. 4
bout, and wyth one hand dyd euerye
one woyke, and wyth the other helde
his weapon.

The ennemies of the chyldzen of
transmigration did diuers maner of
waies put them in feare, thinckynge 2. Esd. 6
that there by they woulde cease from
theyr woozke. But Nehemias sayde:
That therfoze he strengthed his han
des the moze.

When

Iudith. 4 When the chyldzen of Israel hearde of Holofernes myghte and power, they pzepared most diligentlye to resist him: foz they tooke in and occupied all the toppes of the mountains and walde theyz Townes, and pzepared Cozne foz them agaynste the battayle.

Iudith. 13 Judith had in her self a meruelous strenuity & cozage, when she went to Holofernes, and slue him in his tent.

Dani. 3 Daniels companions saide to Nabuchodonozoz the kinge of Babylon, our God is able to keepe vs from the hote burninge ouen. And if he wyll not, yet shalt thou knowe (O kynge) that we wyll not serue noz wozshyp thy Gods.

Dani. 6 Daniel left not of foz all the kings decre, to pzay vnto his God.

1. mach. 2 Mathathias and his chyldzen had a wonderful foztitude and strēgth that so withstode kyng Antiochus, & so oft pzeuailed against him.

1. macha. 5 Judas Machabeus with good hope and very manfully and boldly passed ouer the riuer to his ennemyes, the

whych

which had pitched their tents beyond the water.

Eleazar the sonne of Saura, ranne boldly and with a courage to an Elephant, and gat vnder him, and slue him, then fel the Elephant down vpon him, and there he died. 1. mach. 6

Eleazarus saide vnto the tormentors. If I die manfully, and as it becommeth mine age, I may parauenture leaue an example of stedfastnes, for such as be yonge, if I with a ready minde, and manfullye die an honest death, for the moste worthye and holy lawes. 2. mach. 6

Machabeus and thei that wer with him went promptly and willingly to battaile againste Lysias hauinge an helping from heauen, and our Lorde was mercifull vnto them. They fell mightely vpō their enemies like Lyons, they brought down vi. M. fotemē vbi. C. horsmen, and put all other to flight, many of them being wounded and some got away naked. 2. mach. 11.

And wyth greate power gaue the Apostles wytnesse of the resurrection Act. 4.

of

of our Lozd Jesu Chzistе, and greate grace was in them all.

Act.6 Steuen ful of grace and powеr, did greate wonders and miracles among the people. His foztitude dyd moost appeare in that, that moste constantly he resisted the Jewes, and toke hys most cruel death most pacientlye.

Foztitude (as Cicero doth say) is a pzeconsiderate susception and taking vpon of pearils and daungers. And a sufferaunce oz bearinge of labоures. And in that it is verye euydent that Paule was Chzistes moste stronges Apostle and souldioure, the whyche foz Chzistes sake sustained so greate pearils and daungers, as it appeareth in ths Actes of the Apostles, & he doth recite and nomber them in the secõde to the Cozinthians.

Capi.11
Capi.11

Of Confydence and magnanimity. Ca.lxxviii.

Exo.5 Moses stode ofte befoze Pharao, and constantly repzoued hym.

Nathan the Pzophet constantlye, and

and yet reuerentely dyd reproue Dauid after he hadde committed aduoutrye and murther. 2.regu.11.

Helias sayde to Achab. It is not I that haue troubled the house of Israel, but thou, and thy fathers house, in that ye haue forsaken the commaũdementes of our lorde. And after that he caused. CCCC. prophetes to be slayne. 3.regu.18.

Item he sayde to Ochozias the kynge of Israel. Thou shalt not come downe of the bed, on which thou art gone vp but shalt dye the death. 4.regu.1.

Achab the kinge of Israel sayd vnto Helias, hast thou founde me thine enemye: he answered: I haue founde the, for thou art euen solde to worke wickednesse in the sight of oure lorde. 3.regu.21.

Eliseus spake maruelus frely and boldlye to Joam the kinge of Israell his host standinge about him. What haue I to doo wyth the? Gat the to thy fathers prophetes, and to thy mothers. 4.regu.3.

Our lorde was wt Josaphat, because he walked in the wayes of his father 2.Para.7.

Dauid. Then foloweth. When hys hart had taken boldnes by the wayes of oure lorde. &c.

The spirite of our lorde came vpon
2. para. 24. zacharia the son of Ioiada the preast, whiche stode in the syghte of the people, sayinge why transgresse ye the commaundementes of oure lorde, the whyche thynge shall not be for your profite.

Ezechias comforted his menne of warre sayinge. Plucke vp your har-
2. Para. 32. tes and be strong. Be not afrated nor discouraged for the kinge of the Assirians, nor for al the multitude that he hath with him, for there be mo with vs then wyth hym. wyth hym is an arme of flesh. But with vs is the lord oure god, for to helpe vs, and to fight oure battayls.

Sanabalat and other enemyes, be-
2. Esdras. 4 ynge sory that the walles of Jerusalem were a buylding, endeuerd themselues to resiste and diuers waies to feare Nehemias, but they could not.

Iudit. 10. 13 Judith was a womā of a maruelus great magnanimity, the which vnar-

med

med went to Holofernes tent, & slue him.

Mardocheus dyd boldely refuse to worshippe proude Aman, although he knew that the king had commaunded it. And also he spake vnto the Quene scuerely and frelye, sayinge. Thinke not to saue thine owne lyfe, while thou arte in the kynges house, for yf thou holdest thy peace at this tyme, then shal the Iewes haue helpe and delyueraunce oute of an other place: and thou and thy fathers house shalbe destroyed. *Esther. 3. 4*

Ananias & his felowes said stoutly to kyng Nabuchodonosor, oure God whom we serue and worshyp, is able to delyuer vs out of thy handes. *Daniell. 3.*

Daniell lytle regarding kyng Darius decree, or cõmaundemente, dyd worshyp and pray vnto his lord God, as he was wont & accustomed to doo. *Daniell. 6.*

Mathathias & his sonnes dyd strongly and boldly rebell and resist kynge Antiochus. *1. Macha. 2*

Eleazar Saures sonne ran boldlye to the Elephant wher he conjectured *1. macha. 6*

that the kyng was, and gat hym vn-
der him and slewe him.

1. Mach. 5. Timothe gaue his host a great sign and token of magnanimite, yf they woulde passe ouer the water. And so did Judas, and obtayned a great and a noble victory.

1. Mach. 9. When Judas men sayd vnto him, that they might saue their lyues, for our enemies are manye, and we are but fewe Judas answered, God for-bid that wee shoulde flee from them. Wherfore yf oure tyme be come, let vs dye mankully, and let vs not staine our honour.

1. Mach. 3. When Judas Machabeus menne sawe the hooste comming, they saied. Howe are we able, beyng so fewe, to fight agaynst so greate a multitude, and so stronge? And Judas sayd, it is a small matter for manye to be ouer-come with fewe, yea, there is no dif-ference to the God of heauen, to deli-uer by a great multitude or by a smal company, for the victorye of the bay-tayle standeth not in the multitude of the hooste, but the strength commeth

from

from heauen.

Jonathas did encourage his company to the battaile, because their enemies were in their waye, and the water of Jordan on bothe sydes, with banckes, fennes, & woodes, so ỳ ther is no place for vs to departe vnto. 1. Mach. 9.

When that Jonathas was in battaile against the Heathen, all his men left him except. ii. or iii: But whē thei ỳ fled saw ỳ their capten fought manfully, they turned againe vnto hym, & helped hym, and there were slayne of the Heathen thre thousand men. 1. Mach. 11.

That excellente Captaine Judas Machabeus, went & turned him selfe to fyght when moste neade was. 2. Mach. 10

Machabeus and they that were in hys companye, perceauyng that they had helpe from heauen: were comforted in their mindes, not only to fyght with men, but with the moste strongest and cruell beastes, yea, and to run thorowe the walles of yron. 2. Mach. 10

After our Lorde was crucified, Joseph of Arimathia wente boldly into Pylate, & begged the body of Jesus. Mat. 27.

Iohn. 9. The man that was borne blynde, and that was restored to his sygbt by oure Lord, did freely confesse & speake the truth by Christ our Lorde.

Iohn. 11. Thomas sayde vnto the disciples, lette vs also goo, that wee maye dye with him.

Act. 2. 3. 4. 5. Peter the which at the onely voice of a mayde, was made afearde, denied Christ, but after he had receaued the holy spirite, was so indued with vertue and strengthe, that be in the presence of the Pharises and Magestrates, dyd preache Christe moste constantly.

Act. 7. Steuen beynge full of grace and strength, dyd freely preache Christ our Lorde, and rebukynge the Iewes did confounde them seyng amonge other thynges: ye stiffe necked and vncircumcised harte & eares, ye haue alwaies resisted the holy ghost, as your fathers did, so do ye.

Act. 5. The Magestrates and Ministers rebuked and commaunded the Apostles sayinge, We commaunde you, that ye teache notte in this name.

And

And behold you fill and repleany the Ierusalem with your doctrine, and intend to bring this mans bloud vpon you. Peter and the other Apostles answered and said: we ought more to obey God, then men.

Paule the Apostle, Paule the proconsul being presente, rebuked Elymas the sorcerer most sharpiye, & for a season made him blinde. *Actes. 13.*

When the magestrates hadde commaunded that Paul and Sylas shuld be deliuered out of prison, Paul said vnto them. They haue beaten vs openly vncondempned, for all that we are Romaines, and haue cast vs into prison, and now they would send vs away priuelye. And he spake so, that they beinge afraid, came and desyred them to depart out of the city. *Actes. 16.*

The city of Ephesus beyng moued and in a roze, the citizens rushed into the common hall wyth one assente, and toke violently with them two of Paules companions. Paule woulde haue entred in vnto the hall, but hys disciples would not suffer him. *Actes. 19.*

Paule takinge his leaue of his bre-
thren that were in Asia said. The ho-
Act. 20. ly ghost witnesseth in euery city, that
bandes and trouble abide me in Jeru
salem. But none of theese thynges
moue nor feare me, neyther is my life
deare vnto my self. &c.

Paul shewed great magnanimity be
Act. 24. 25 fore his iudges that is before Anani-
as the hie priest, before Felix and Fe
stus, from whom, because he did hym
manifest wronge, he appealed to Ce-
sar.

Paule, beinge in all theese pearyls
Act. 27. and dangers, was continually with
out feare, and that did principally ap
peare in the tempest and shypwracke
that he suffred.

Sainte Augustine saythe thus of
Aug. libro. de. ciui. dei. 14. Ca. 9. Paule. That behoueable saith he, e
stronge man, that laboured more thē
all the other disciples, that did glorye
and reioyce in his infirmities, that
blessed man Paule (I saye) Christes
Champion, whome he taughte, for
whome he was in bondes, with whō
he was crucified, in whome hee was
glory-

glorious in the sighte of this worlde, to whose honoure hee was a spectakle, bothe to Aungels and manne that gladlye behelde him striuynge in greate agonye wyth the eye of faith, and to reioyce with those that reioyced, wepe with those that wepe, outwardly hauing strife, and fear inwardly, desiringe to be dissolued and to be with Christ.

Of pacience and mekenesse in iniuries and torments.

Capi. lxxix.

Isaac toke it mekely, when his father would haue offered hym vp for a sacrifice. Gen. 22.

Joseph toke that mischeuous dede that hys brethren did againste hym patiently, and forgaue them beningly. Gen. 37. 45

Joseph gaue hys brethren a special commaundement, saying: See that ye fall not out by the way. Gen. 45.

Moses did ernestones pray for Mary,

Nume. 12. that spake so wyckedly agaynst hym and through hys prayer she was healed. The people murmurd agaynste Moses and Aaron, sayinge ye haue kylled ỹ people of our lord. And whē

Nume. 16. our lord wared wroth, and woulde haue punyshed the people. Moses sayd vnto Aarō. Go thou spedely to the people and praye for them, and the plage ceased.

The chyldren of Ephraim that rhode myghtelye wyth Gedeon were

Iudi. 8. pacified by his meke answer, saying what deede coulde I haue done lyke vnto yours?

1. regu. 11. Saul woulde not suffer those men to be slayne, that backbyted hym.

1. regu. 34. Dauyd myghte often haue slayne Saule, that sharply persecuted hym, and would not, as when he cut of the lappe of his garmente, and when he found him a slepe.

2. regu. 15. 16. Dauid flying from the face and presence of Absolon, saide pacientlye to Sadocke. If I shall finde fauoure in the eies of our LORDE, he wyll bryngc me agayne. And wyth lyke

pacience

pacience he aunſwered Semeus that curſed him.

Mephiboſeth tooke the vniuſt ſentence geuen againſt him verye patyently. 2.regu.19.

The elders gruing Roboam counſail, ſaid. If thou wilt pleaſe this people, and ſpeak mekely vnto thē, they will be thy ſeruauntes for euer. 2.Para.10.

Elizeus did not ſuffer thoſe ỹ came to take him, to haue anye hurte, but cauſed meate to be ſette before them, and when they had eaten, he ſent thē away. 4.regu.6.

Tobias beynge blind, ſhewed wonderful great patience, as wel againſt the deuine ſcourge & plage of blindenes, as againſte the deriſions of hys wife and his frendes. Tobi.13.

Job when he loſt hys goodes, hys chyldren, and almoſte hym ſelfe to was patient. And it is to be noted, ỹ at once he loſt his goodes & hys chyldren, and the temptation was the more vehement. But yet ſuch frendes as were lefte, were rather Iob.1.2.

a

a desolation then a comfort vnto him as it is euidente in those his frendes, the which were ouerous and heauye comforters vnto him.

Daniels companions that wer cast into the burning fornace, did exhibit a mearye and a ioyfull pacience, and our Lord was more prayfed by theyr pacience, then by the sapience or wisdome of Daniel. *Dani. 3.*

Sara Raguels daughter, toke patiently the greuous rebuke and slander of one of her fathers handmaides not answering her again, but incontinently turning her self to prayer. *Tobi. 3.*

When Eleazarus was sore plaged and punished, he saide O Lorde thou knowest that wher as I might be deliuered from death, I suffer these sore paines of my bodye: but in my minde I am well content to suffer them because I fear thee. *2. Mach. 6*

The seuen brethren and their mother did ioyfully suffer sore torments and punishments. *2. mach. 7.*

When Peter hadde demaunded of our Lord, how oft shal I forgeue my brother

brother if he synne againste me, tyll seuen times? Ye hard our Lord saye. *Mat. 28.* I say not vntil seuen times, but seuẽtye times, seuen times. And that we shoulde remit and forgeue oure brethren euen from the hart, oure Lorde brought forth the Parable of the vngratious seruaunte, whome he moste liberallye forgaue a thousande Talentes.

When James and Jhon had harde that the Samaritanes had not receyued our Lords messengers, they said, wylt thou that we commaund fyre to *Luc. 9.* come downe from heauen, and consume them, euen as Helias dyd? And our Lorde rebuked them, sayinge, ye wot not what mãner spirite ye are of.

The woman that was taken in aduoutry, and accused before our Lord, answered nothinge to her accusers, *Iohn. 8.* but our Lord toke the matter in hãd, and mercifully absolued her.

Nowe and than a man muste geue place and auoid the fury of those that *Luke. 4.* persecute him. For oure Lorde that came to suffer and to die, dyd, not as

fearful

fearful, but as wise, and lokynge for a competent houre of hys passion, auoid and eschue oftentimes the fierce rage of the Jewes. Jesus hydde hym selfe, and went oute of the Temple. And he departed, and went hys waye euen thorow the mids of them.

Iohn. 8.
Luke. 4.

Mat. 11. Our LORD saythe of hym selfe, learne of me, for I am meke and lowly of heart.

Our Lord toke pacientlye the iniuries that wer done vnto him by word and deede. By backbitinge woordes, contradictorius, tauntinge and contumelious woordes. They slaundred hym bothe priuelye and openly, pryuelye within them selues, and iudgynge hym temerariously and falsly, if thys manne were a Prophet, hee woulde knowe what manner of woman this is. Againe: Thys manne blasphemeth. Openlye, whan the Pharises saide to his Disciples, why doth your master eat and drynk with Publicans and sinners.

Luc.
Luc. 5.
Mar. 2.

Also when they depraued his miracles,

cles, saying. He dryueth oute deuels by the helpe of Belzebub the chefe of the deuels. We know that this man is a sinner. And again they saide that he was possest with the deuil. Mat. 12. Iohn. 9.

He suffred contradictorius wordes, as when they said. Thou bearest record of thy self, thy record is not true. And againe. Thou art not yet l. yere old, and hast thou sene Abraham: and scornfull wordes he suffred, when he said. The maid is not deade, but sleepeth. And contumelious wordes. As say we not wel, that thou art a Samaritane, and hasse the deuell? And, who is this ỹ speaketh blasphemies? But specially he heard these wordes in the time of his passyon, or euer he came to the crosse in Annas and Caiphas house, and before Pilate and Herode. And at the last euen hãgyng vpon the crosse. he hard suche wordes spoken against him. Iohn. 8. Mat. 9. Iohn. 8. Luc. 5.

Likewise in dedes he hathe suffred greuous iniuries, for as he was preching, all they in the Synagoge were

filled

filled with wrath, and thrusting him
Luke.4. out of the city, they would haue caste
him downe headling from the toppe
Ihon.8 of the mountaine. And againe they
toke stones to stone him.

And when he went out of Jerusa-
Luke.9. lem, minedynge to goe by Samaria,
but the Samaritans woulde not re-
ceiue his messengers, the whyche he
sent before him.

And when he preached, and rebu-
ked the Jewes of theyr malice & sinne
Ihon.8. they gathered vp stones to haue sto-
ned him. But all this was in a man-
ner nothing in respect of those thyn-
ges which he sustained in his passion,
wher vpon thou maiste note that he,
euen as he foretolde it, was mocked,
scourged, and crucified, mocked, in
Caiphas house. For it is wryten ỳ
Mar.15. the men that held him, did scorn him
saying. All haile king of the Jewes.
mat.27. And likewise in Pilates iudgements
house, they mocked hym, bowynge
their kne. And in Herodes house. He-
Lu.23 rode wyth hys men of war despysed
hym, and mocked hym. Item oure

Lorde

lorde Jesus was illuded hanging vp on the crosse, and mocked of the soul-
diars, preastes, and commenly of those that passed by, and of the theues. Of the souldiours it is writte. The soul-
diours dyd mocke hym, and proferd him vineger. And of the preastes. Al-
so the hie preastes mocking him with the Scribes and the elders, sayed, he saued other, him selfe can he not saue. They that passed by blasphemed him shaking their heddes. And the theues whiche were crucified with him, ray-
led on him. Furthermore note, that he was scorned with beckys & signes, whan thei wagged their heades, and bowed theyr knees. And wyth woor-
des. As whan thei that did salute him sayde, All hayle kynge of Jewes. And with dede, when they crowned hym wyth thorne, and in place of a cepter put a rede in hys hande and defyled with spittle, and now clothed with a purple vesture, now with a white.

Luc. 23.
Luc. 13.
Mat. 27.
Mar. 15.
Luc. 23.
ma. 15.

Oure sauioure shewed mekenes in his passion to Judas the traytoure, whom he called frend, and to Malcas

Mat. 26.

the sergeant, whose eare he restored
Iohn. 18. 19 and healed. And to Annas, Caiphas and Pilate before whome he was accused, he answered very gentely and mekely. And to those that crucifyed him, for the whiche he prayed, and to
Luc. 23. the theefe, vnto whome hee aunswered so courteously.

We must thinke and ponder the diuers scourginges of oure lorde. For
Mar. 15. first he was stourged vpon the heade,
Iohn. 18. he was smitten vpon the heade wyth a rede. And vpon the face. One of the ministers whiche stode by the bishop,
Mat. 27. smote hym on the face. And they dyd smyte hym in the necke and ouer all his body. And Pilate delyuerd Jesus that was scourged, to be crucifyed. And in this thynge it is to be noted, that all such as do learne are wont to be scourged and beate vpon the heade seruantes vpon the necke, the whiche men thrust out of the house, gilty persons vpon the face, and sclerate persons thorowout all the body.

Also a faythfull soule muste consider, that hee was scourged wyth the

tonges

songes of blasphemers, dispisers, and of those that cried oute and sayde, crucifie him, and that smote hym wyth their handes, as it is wrytten. They smote hym on his face wyth ỹ palme of their handes. And with a rede, and scourges. As Mathew and Marke do testifie. Mat. 26.

And to the heape of all iniuryes, it maketh, that the lorde of all lordes and rulers, the whiche doth lose that be fetered, and dothe illumynate the blynde, was taken and bounde lyke a theke. The Jewes ministers, sayth John, toke Jesus, and bounde him. Iohn. 18.

Also he was lesse estemed thē a theke for the Jewes demaunded ỹ Barrabas should be loosed & oure lorde to be crucified, & yet Barrabas was a theke and in seditiō had cōmitted murther. So that Barrabas was a murtherer a sedi ius person, a famous theke, and in malyce sore diffamed forther more he was hanged and set betwene two theues, as thoughe he had bene their maister, and worse of all other. For Luc. 23. Mat. 27.

Iohn. 19. John saith, And Jesus in the middes.

Forthermore we must waye & ponder, that he was afflicted and punyshed in all the members and sences of his body. His eies behelde and sawe those cruell tormentors. And also his mooste mekest mother the whiche in soule was crucified, & his derely beloued disciple, and the deuoute wemen that in minde suffered with him. His eares did heare blasphemouse, mocking, iniurious, and dispising wordes. Likewyse hys nose, by reason of the place in the whiche he was crucified, where the misdoers were beheaded, might with filthy stenche be offeded. His tast was noied because they gaue him wine mingled with myrre, or vineger with gall to quenche his thurst withall, wherby we may well vnderstand, that the drinke which thei gaue him was very bitter. His sense of feeling or touching spreade thorowout al his body, felte paine in his members which wer scourged, & in his handes and feete. Which were borde thorow with nayles.

It

It may be likewise cõsidered, that he sustained losse in things longing and pertayning to his bodye. For he was spoyled of hys raiment: & his frendes went from him. For his disciples for soke him, & ran awaye. Thus he was afflicted, as it is sayed in all partes of his body, by his most bytter passion: *Iohn. 19.*

Also in hart and minde he suffered, for he was sorye for his frendes that stode by: and for his enemies that ignorauntly did crucify him.

And againe in a maner he suffered & was hurte in his good name & fame. For they called him a seducter of the people. Sir sayd the chefe of ỳ prieستes to Pilate, we remẽber ỳ this deceiuer said while he was yet a liue. &c. *Mat. 27.*

And yet we muste marke as touching the helthfull passiõ of our Lord Jesu Christ, that it was most sylthy & most ignominious & shamefull, be reasõ of ỳ place, because it was done in Jerusalem. Wher he was knowen and honored, and wher he had done many miracles. Item because of the time & day, for it was done in the solempne

feast of Ester, when a greate multitude came together vnto the feast, and he was led vnto his crosse and passion at nyne of the clocke, to thentent he myghte bee sene and knowen of all menne. And agayne it was most fylthy cõsidering the kinde of death For it was the deathe of the crosse, a death for we vnto yll spoken menne, yll doers, and vniuste menne. And the maner of goynge to his deathe. Iesus wente forth bearynge his crosse the whiche thinge is not red of other two wicked persones which wer led with him. And again bi reason of his cõpanions. For he was crucyfied betwirt ii. theues, although he had ben one of thē, or the greatest or maister of them.

Iohn. 19.

Forthermore the bitternes of hys blessed passyō was increased by ỹ naturall complection of our lords body. For manifest it is ỹ his holi bodi was of ỹ best & most purest cõplectiō: made & fashioned by the worke of the holye goost, without any faute or errour of nature, and so his holye flesche had no rebellion or fyght against the spirite:

And

And therfore the spirit did loue, & not without a good cause, his body, more then any other mans spirite or soule shuld loue his body. Item the bitternes of his passion was agrauate by ỹ continuaunce of the same. For many martirs that wer burnt, or drowned, or beheaded, did accomplish and ende their martirdome very shortly. But oure Lordes passion endured euen in a manner from thinstance of his conception, vntil the houre of his death. For he forcknewe moofte certenlye, what his humanity shulde suffer: but specially it continued from the tyme of his laste supper, vntill the nynthe hour of the fyrte daye folowyng, And also it was aggrauate by the quality of the members, in the which he sukfred, that is, in his fete and handes, ỹ whiche are members full of neaues & sinewes, & most ready to receiue dolor and pain. And that our lordes passyō was moft bitter, and very greuous, it may be moft chefely gathered by this ỹ Luke sheweth, for in his oration & prayer had after supper, hys sweate

throughe the vehement imagination
Luc. 22. of the anguishe and paines that were
to come, wer like droppes of bloude,
trickeling downe to the ground.

But that our Lord went freely and
willingli vnto his passion, that made
Mat. 26. it most gratious: Rise, saith he, let vs
be going. Behold, he is at hande that
shal betray me. And Ihon saithe, he
went forth to mete the ministers that
Iohn. 18. sought Iesus of Nazareth, and when
they hard our Lord say, I am he, they
went backewardes, and fell to the
ground.

And when he was taken, bounde,
ignominiously led away, falsly accu-
sed, buffeted, be spued, scourged, mock-
kingly crowned with thorne, yet hee
neuer shewed anye word or signe of
impacience or trouble: but shewed
them manifolde benefites that so dyd
handle him. For hee healed the ser-
uaunts eare that was cut of, he spake
many deuout and profitable wordes
vnto thē, and praid meekely for those
that crucified him, callinge moste
swetely vppon his father, beninglye

excu-

excusinge them, sayinge father, Forgeue them, for they wotte not what they do. Luc. 23.

And all this he suffred not for hym self, but for vs. For he prayd that the sinnes might be taken away, which he neuer committed. And so he dyed for our necessity and vtilitye, and not for hys owne, but for all hys frendes. For why, to deliuer vs, he would be taken, to redeme vs, he wold be sold, that we might be honored, he would be confounded and crucified. He was bound, that we might be loosed, scourged, that we shoulde not be scourged. he died, that we shoulde not die eternally. And Paule saith, I lyue by the faithe of the sonne of God, whiche loued me, and gaue hym selfe for me. And in a nother place. Christ died for our sinnes. And Peter saithe, Christe suffred for vs, leauinge vs an ensample that we should folow his steppes. And Esay, he was wounded for oure offences, and was smitten for oure wickednesse, and with his stripes, we are healed. And it is wrytten, I geue Gala. 2. 1. Cor. 15. 1. Pet. 2. Esai. 53.

my life for my sheepe.

Act. 5. And it is written of the Apostles whiche were beaten. They departed from the counsel rejoysing, that they wer counted worthy, to suffer rebuke for his name.

Stephen was so patient and benign to those that stoned him, that he made Act. 7. more diligent intercession for them, then for him self, for he kneled down, and cried with a loud voyce, Lord lay not this sinne to theyr charge, when he prayed for him self, we reade not, that he kneled, or cried.

Paule and Silas being in a harde Act. 16. prison, prayed at mydnight, and lauded God.

Of constancy and continuaunce in purposes.

Cap. lxxx.

After that we bee once departed from the society and felowshyp Gen. 19. of those that be euill, we shoulde not loke behinde vs, as Lots wife did, the which was turned into a piler of salt.

Josephes

Of Constancy.

Iosephes mistresse was daily molestius and greuous vnto him, but yet continually he resisted that nephartus and wicked dede. Gen. 39.

Moses could by no meanes be chased or ouercomd, other to remain and do sacrifice to our Lorde in Egipt: or to leeue vnto Pharao ỹ peoples children or catteil. Exo. 8. 9. 10.

Dauid was sore reproued of hys eldest brother, and also dissuaded by Saule, and yet he left not of his purpose, but fought manfully, and ouercame Golyath. 1. regu. 17.

Joab continued in the siege of Rabbath vntil the city was taken: and in the battaile againste Absolon, and in the siege of the citye, Abela agaynste Seba the sonne of Bochius. 2. regu. 11. 18. 20.

Although Nehemias in buyldinge of the wall of Jerusalem, suffered manye lettes and impedyments: yet he neuer lefte of, nor ceased not from hys worke, vntyl the wal was wholy ended. 2. Esd. 4. 6

In so much as Tobias euer feared God from hys youthe vp, he grudged not Tobi. 2.

not againste God, that the plague of blindnesse chaunced vnto hym, but remained stedfast in the feare of God, & thanked God all the daies of his life.

Eliachim the hie prieste spake vnto al Israel, sayinge, be ye sure that our Lord will hear your prayers and petitions, if ye continue stedfaste in Fastinges and prayers in the syghte of our Lord. *Iudi. 4.*

King Ahaswerus seruauntes desyred to knowe, whether Mardocheus cõtinued in his purpose that he wold not honoure and worship Aman, the whiche Mardocheus did so contynue in his purpose, that he would not only worshyp him, nor yet arise or when he came by, bow his kne vnto hym. *Esth. 3.*

Daniels fellowes said constantlye vnto the king of Babilon, know thou O kinge, that we will not serue thy Gods, nor do reuerence or pray vnto thy Image. *Dani. 3.*

Daniell lefte not of for all Darius wicked and cruel decre, to pray in the day time vnto our Lord, as his manner was to do. *Dani. 6.*

Susan-

Of Constancy.

Susanna did constantly resist those two old priestes, that tempted her so vehemently. Dani. 13.

There were many of the people of Israell which determined with themselues, that they woulde not eate vncleane thynges, but chose rather to suffer deathe, then to be defyled wyth vncleane meates. 1. math. 1.

Eleazarus had a wonderfull constancy and perseuerance in his pains and tormentes, for he chose rather to die with a moste grieuous death, then against the law to eat swines flesh, or to dissemble to haue eaten it. 2. mach. 6.

Those same seuen brethren, wyth their good and deuoute mother, dyd wel contynue vnto the latter end: nor they coulde not be induced to the prevarication and breche of the law, nother by fair meanes, nor yet by foul. 2. Mach. 7.

The blessed virgin Marye hadde a mooste ferme and stedfast purpose to kepe her virginity: the whych would not consente to the conception of her chylde, vntyll she vnderstode, that it shuld not be done by man, but by the ver- Luc. 1.

vertue of the holy ghost.

Luc. 14. Our Lord doth put an ensample of him that beginneth to build a tour, & was not able to make an end.

Iohn. 9. The man that was borne blynde, and restored to his sight by our Lord, did constantly continue againste the Pharises, confessing and defendynge the truthe.

Act. 1. And al our Lordes disciples continued wyth one accorde in prayer and supplication with the wemen, & Mary the mother of Jesu.

Act. 4. When the Princes of the Jewes, saw the constancye of Peter & Jhon, and vnderstode that they wer vnlearned and idiots or laye menne, they mervailed.

Act. 11. Barnabas perceiuing that manye of the Antiochens were turned vnto the faith, exhorted them al, that with purpose of hart they wold continually cleaue vnto our Lord.

Act. 13. Paul & Barnabas exhorted the brethren, to cõtinue in the grace of god.

Act. 20. The holy ghost witnesseth in euery city vnto Paule, that bandes and trou-

ble abide him in Jerusalem, but I feare (saith he) none of these thynges, neither do I make my life dearer vnto me, then vty selfe.

¶ Of bodelye Warre and victory most commenly obtained.

Capi. lrrri.

ABraham with a fewe of his felowes ouerthrew four kings, the which wer so mighty, that they wasted and destroyed great cōtries, and at length they ouercame ỹ kinges of the v. cities, and spoiled the men of Sodome and Gomor. But Abraham recouered the spoyle, and deliuered Lot his nephew. Gen. 14.

And it is to be noted, that in iuste warre a man is not bounde to proclaim warre vnto his enemyes, or to foretell them, yea it is lawfull to destroye them, as it appeareth by Abraham, Josue and Gedeon. Ca. 8. 10.

Moses sent Josue to fight agaynste Amalech that went aboute to let and hynder the chyldren of Israel. Moses went not in hys own parson, but cō- Exodi. 17.

tynued

tinued in prayer, and dyd more by prayer, then he with hys hands fyghtynge.

The childzen of Israell beinge moued, went courageously to fight. Moses forbiddinge them, against the Amalechites and the Cananites, whiche smote them, and hewed them, euē vnto Horma. Nume. 14.

King Arad fought against the childzen of Israel, and toke some of them prisoners. But Israel vowed a vowe vnto our Lord, and ouercame them, and destroyed the cityes of theyr enemies. Nume. 21.

The childzen of Israel fighting by Moses commaundement against the Madianites, hadde and obtained so great a victory, ỹ they toke for a pray 3200. virgines, and yet of the Israelites there was but 1200. fighting men of the whyche ther was not one man slaine. Nume. 21.

When the people shouted, & blewe wyth trompets, as Josue cōmaunded them, the walles of Jericho fel down and so was the city taken. Iosu. 6.

By

By the accasion of Achams pꝛeua-
rication, the chyldꝛen of Jsreil were
dꝛyuen from the cityꝛe of Hai. But af-
ter the synne was pourged at goodes
cõmaundement, the cityꝛe was taken,
and ouerthꝛoen. *Iosu.7.8.*

When Josue fought against the .v
kinges, which came to destroi the Ga-
baonites: Our lorde cast downe from *Iosu.10*
heauen great stones vpon them. And
there were mo dead with the hayle
stones, then they were, whome the
childrē of Jsrael slew with the sword.
Then the sunne and the moone stode
styll at Josues worde and commaun-
dement for the space of a daye, that he
might viterly destroye his enemyes.
And it is to be noted, that notwith-
standinge it be written, that Josue in
the conquering of ỹ lande of promise,
did smite and destroy al the land with
the kinges therof: and ỹ fightinge he
toke thē all, except Gabaon. Yet it is
red there. That our lorde fought for *Iosu.10*
Jsrael. Notwithstãding therfore that
the childrē of Jsrael did fight stronglye
with theyr handes, yet the victorye

was ascrtued to god.

Iudi.1. We reade not that the chyldren of Israell after the death of Iosua went to fight, except that they fyrst counseled with oure lorde. And oure lorde deliuered the Cananites and the phareesites into theyr handes.

Iudi.3. Oure lorde lefte many nations amonge the childrē of Israel to instruct Israel. And all that knew not ẏ warres of the Cananites, & that their children myght learne to fight with their enemies, & haue ẏ custome of fightig.

Iudi.3. Oure lorde fyrde vp a sauioure vnto Israell named Ahud the whiche slew Eglon the kynge of Moab. And the chyldren of Israell wente downe wyth hym goynge before them. The whyche sayed vnto them, folowe me, for oure lorde hathe deliuered youre enemyes into oure handes. And they slew of the Moabites vppon a ten. M. menne.

Iudi.4. Debora sayed vnto Barach, vp, for this is the day, in which our lorde hath delyuered Sisara into thy han-

des:

ves: oure lorde feared and dessroyed Hysara, all hys charettes, and all his hoost with the edge of the sweard.

With. 300. menne that with theyr handes did cast water into their mouthes, oure lorde deliuered Israel from the hande of Madian and Amalech, the which in Gedeons tyme wer many in numbre. *Iudi. 7.*

Abimelech Gedeons sonne through his concubine, slew. 70. of his brethren upon one stone, to thentent he might raygne alone. After that a certayne woman, whilste he beseiged the tours of Sichem, cast a pece of a mylstone upon his head and all to breake his brayne panne. *Iudi. 9.*

Jephethe went to fight agaynst the chyldren of Amnon, whome our lorde delyuered into his hands. And he destroyed with a very great plage. xx. of the chyldren of Amons cyties. *Iudi. 12.*

Samson through the great strength that oure Lorde gaue hym, obtayned against the Philistiās many victoryes, the which did oppresse & kepe *Iudi. 15.*

the chyldren of Israel in greate seruitute and bondage.

600. men of the tribe of Dan, came to Lais, euen to a people that were at
Iudi. 18 rest, and without mistrust, and smote them with the edge of the swearde, and burnt the city with fire. And ther was no manne to healpe, because Lais was farre from Sidon. And they hadde no medlynge with any other manne.

Althoughe the chyldren of Israell were iustely moued agaynst the chyl-
Iudic. 20. dren of Beniamin, and were .vii. tymes as many mo as they were: yet thei trusting to their fortitude & numbre, were of them ouercomed. Afterwardes they wepte and fastrd before oure lorde, and oure lorde sayed vnto them. To morowe I wyll delyuer them into youre handes. And then they hadde a full victory ouer them.

In the tyme of Eli the preaste, the
I. regu. 4. philistians ouerrame the chyldren of Israell, the whyche afterwardes as thouge they woulde tempte GOD,

brought the Arke of oure lorde wyth them, presumptuously trustinge that by it, they shoulde obtayne the victorye. But the philistines comfortinge one an other, ouercame them againe. And tooke the Arke of god in the battayle.

Samuel dyd crye vnto oure lorde for the chyldren of Israell, and offerd vp sacrifice for them: And oure lorde thundred a greate thunder amonge the philistines, and they were put to flyte and slayne. *1.regu. 7.*

When the townes of Jabes Galaad were besieged by Nahaz the king of ỹ Ammonites Saul did sone succur thẽ, for he with a great multitude of men of war came in vpon the hoost in the morning watch, & scattred their enemies so, that two of thẽ were not left together. *1.regum. 11.*

Jonathas Sauls sonne seynge the station and watche of the philistines, sayd vnto his harnes bearer, it is no hardnes with our lord, to saue ether in many or in fewe. And there chaun- *1.regum. 14*

sed as it were a myracle of god, for
1.regu.14. the multitude was slayne by them,
and fleynge hether and thether were
scattered in euery place.

At Samuels commaundemēt Saul
1.regu.15. slew Amalech, and tooke Agag the
kynge of the Amalekytes alyue. And
vtterly destroyed al the people.

There was a maruelous fyght be-
twene Dauid & Goliath of Grath the
1.regu.17. gyante. Dauid was a chylde vnmete
and vnapte for suche a purpose, with-
out armure, & yet he trustinge in our
Lorde, preuayled agaynst the armed
gyante, that was stronge and experte
in slynge and stone.

When Dauid hearde saye that the
1.regu.30. Amalechites had burnt Siclag, and
had led their wyues awaye captiues,
he toke counsell with our lorde, whe-
ther he should folowe those theues or
no, Our lorde sayd vnto him, folowe,
and with foure hundred men he van-
quished them, and brought the whole
praye agayne.

After many wrong and vniust per-
secutions moued by Saule agaynst

Dauid,

Dauid, ẏ Philistines fought against him, & the wait of the battail was turned against Saul Then toke he hys sweard, and through desperation fell vpon it. And so Saule dyed, and hys thre sonnes, and al his men. 1. regu. 31.

There was cruell warre betwene Dauids xii. seruaunts, and Isboseths xii. seruauntes, when they slewe eche other. 2. regu. 2.

When the Philistines hard ẏ they had anoynted Dauid king ouer Israel, they came al vp to seke Dauid, and Dauid asked counsail of oure Lorde, and smote thē. Afterwardes he smote the Philistines again, and tooke the bridle of bondage out of theyr hands. He smote Moab, the whiche was tributary vnto him. Also he smote kyng Hoba, and xii. M. of the Sirians. And our Lord kept Dauid what so euer he toke in hande. 2. regu. 5. 8.

When Ioab saw that the fronte of the battail was againste him, before and after, hee saide vnto hys brother Abisai. If the Sirians preuayle agaynste mee, thou shalt healpe mee,

2.reg.10 if the children of Amnon preuaile a-
gainst thee, I will come and succoure
thee. Therfore quite the like a man,
and let vs fighte for oure people, and
for the city of our God, and our lorde
shall do that, whiche is good in hys
owne eyes. And when the battayle
was begun, all his aduersaryes fled
from him.

2.regu.18. Absolon made vnhoneſt warre a-
gainst his father Dauid, and therfore
he and his people that held with him
sped there after, to the entent ỹ maist
knowe and learne, that they whyche
vniustly consent to an euill Pryncc,
can neuer prosper:

Benadab the kinge of Syria wyth
xxxii. kinges besieged Samaria, and
at our Lordes commaundemente hee
was ouerthrowen, and put to flight,
the onlye seruauntes of the gouer-
3.regum 20 nours of the shyres, whyche were in
nomber euen CC. xxx. and two figh-
ting againste them. The nexte yeare
after Bennadab came againe with a
greate hoste, and there were slaine of
the Syrians an hundred thousande
fote-

sotemē in one day, because they said. The Lorde is but God of the hylles, and not God of the valleis.

When the king of Juda, the kynge of Israel, and the king of Edom were gathered to fight against Moab: and had great scarsity of water: the Prophet Elizeus said. This broke shalbe filled with water. And furthermore our Lord shal deliuer Moab into your handes. 4. regum. 3.

Samaria was so long besieged by the king of Syria, that an Asses head was solde for lxxv. siluer pence: And the fourthe parte of a Cab of Doues donge, for v. sicles. And at the worde of Elizeus the Syrians were put to flight, and by that they had greate aboundaunce of all thinges. 4. reg. 6. 7

After ỳ Amasias king of Juda had obtayned the victory against Edō, he sēt vnto the king of Israell, prouokynge him to battaile, but yet he put hym to the worse. And through Amasias elation and pride, a great part of ỳ wall of Jerusalem was destroyed. 4. regu. 14.

Althoughe Jeroboam the sonne of

Joas kynge of Israel and hys people
4.regu.14. were cuell, yet he healped them, and
dyd them muche good, by the hand of
Jeroboam.

Our Lord fought wel and merue-
lously for Hezechias the kinge of Ju-
4.regu.19. da against Sennacherib the kinge of
Assyria When that the angell of our
Lord slue in one night of Sennache-
ribs hoaste. lxxv. And he him selfe
was slaine afterwardes of hys owne
childzen.

When Abia the king of Juda and
his host saw ỹ the battail was before
and behind. He cryed vnto our Lord:
2.Para.13. and the prieftes blew the trompets, &
our lord made Jeroboam and al Isra
el afraid, and ther fel down wounded
of Israel 50000. stronge men, & so the
childzē of Israel wer brought vnder,
and the childzen of Juda comforted,
because they trusted vnto our Lorde.

Zara the Moryan came out against
Asa the kynge of Juda, with an hoste
of ten hundzed thousande, Asa cryed
vnto our Lord, saying. Lorde it is no
2.Para.14. difference wyth thee whether thou
healpe

healpe in many or in selwe. Then so-
lowth. Ourr Lorde made the blacke
Hores afrayde, and they fell dolwne
dead. For they were consumed of our
Lord.

The childzen of Moab and Ammō
were gathered together to fyghte a- 2. Para. 20.
gainst Josaphat, but he wholye gaue
him self to pzay vnto our Lord. And
what time as the singing men began
to laud and pzaise our lozd, he turnd
the deceites of theyz aduersaryes a-
mong theim selues, for euery one wō
mutuall wounides destroyd an other.

Phacee Romelius son kinge of Is- 2. Para. 17.
rael, slue in one day in Juda, an hun-
dzed and twenty thousand fyghtinge
men, and that because they had forza-
ken our Lord.

The victozy which our Lord gaue
vnto the chyldzen of Israell, by the Iudi. 16.
handes of Judith is famous and no-
tozius, wherfoze she saidafter ẏ death
of Holofernes, our lozd almighty hin
dzed him, and delinered him into the
handes of a woman.

Judas Machabeus perceiuing ẏ He- 1. Mach. 3.
rons

1. Macha. 3 rons hoste was great, his felowes be-
ying fearful, sayd: It is a smal matter
for many to be ouercome with a few:
yea, there is no difference in the sight
of God of heauē, to delyuer by a great
multitude, or by a smal company, and
Seron and his hoste was destroyed.
1. macha. 4. And the selfe Machabeus with three
thousand men, which hadde neyther
harnesse, nor swordes to their mindes, ouerthrewe Gorgias and hys
great host.

Bachides came with a great power to fight against Jonathas, and Jo-
1. macha. 9 nathas saide vnto his menne. Let vs
fight and cry now vnto heauen, that
we may be deliuered from the hands
and power of oure ennemies, and so
they were.

It is worthye to be noted of Judas Machabeus, that he which fought so
often times, and did so manye honest
and worthy actes, did so oft wynne,
1. mach. 6. 9 as oft as he, whan he shuld fyght, did
pray and call to God for healpe. But
yet we read not that he prayd in two
of his most notable battailes. Thone

was

was againſte Antiochus Eupator. The ſecond againſte Bacchides and Alchimus, and then he was ſlain in the battel.

Of Impacience and murmuring. Cap. lxxxii.

AGar Saras maide that coulde not ſuffer the correction of her miſtreſſe, the which fared foule wyth her, becauſe of her pryde, fledde her wayes: but at the aungels commaundemente ſhe retourned agayns vnto her. Gen. 16

The officers of the children of Iſraell ſaid vnto Aaron, and Moſes oure Lord loke vpon you, and iudge you, which hathe made the ſauoure of vs, ſtincke before Pharao. Exo. 5.

The children of Iſraell beholding the Egiptians, ſaid vnto Moſes, peraventure becauſe ther be no graues in Egypte, haſte thou therfore brought vs awaye, for to dye in the wylderneſſe: Exo. 14

The fyrſt murmurynge of the chil-

dren

Exo.15. dzen of Israell in the desarte was for lacke of dzyncke. And the people murmured against Moses, sayinge, what shall we dzincke?

After that, the hole multitude of ỹ congregation of Israell dyd murmur for meate, sayinge. Why haue ye brought vs into this wildernesse, to kil this hole multitude with honger?

Exo.16. Againe they murmured for lacke of dzink after that our lord had sent thē quailes and Manna. And when they suffred hōger in the desart, with murmur and impacience, thei remembred the flesh which they did eat in Egipt, but of the hard bondage and seruitute wher with they were oppressed, they made no mention.

Exo.32. And when the people sawe, that it was long or Moses came down out of the mountaine, they gathered themselues together against Aaron, & said vnto him. Up, and make vs Gods to go before vs.

Nume.11. The people, as though they hadde ben heauy and wearied with much labor, began to murmur agaynste oure Lord,

Lord, and the fire of our Lord burnt among them, and deuourd the vttermoste part of the hoste. And note the peruersity of them that said. We remember the fish we did eat in Egipt for nought. And yet they bought it ful dearly.

After the terrible death of Chore & his fellowes, the multitude murmured agaynste Moses and Aaron, saying, ye haue kylled the people of our Lorde. *Nume. 16.*

Againe they murmured and chode with Moses at the waters of stryfe, for faut of drinke and frute. *Nume. 20.*

Achitophell perceiuinge that they did not after his Counsaile, was so moued and so impacyent, that he departed from Absolon, and wente home and hanged hym self. *2. regu. 27.*

Because that the Chyldren spake roughlye with those of the tenne tribes, Israell wente from Dauyd, and followed Seba the sonne of Bichri. *3. regu. 20.*

When Tobias spake of the kydde, whyche he heard cry, sayinge: Looke *Tobi. 2.*

that

that it be not stolne, his wife dyd answer him impacientlye.

Tobi.3. When Sara Raguels daughter, rebuked one of her maydens for her faut: she answered her again to iniuriously, saying. God let vs neuer see sonne or daughter of thee more vpon earthe, thou kyller of thy husbandes.

Iudith.5 When worde came to Holofernes that the children of Israell prepared them selues to make resistaunce, hee was exceading wroth.

Iudith.6 When Achior had left of speaking Holofernes toke sore indignation.

Esther.3. Because Mardocheus wouldе not worship Aman, he toke suche indignation, and was so impaciente, that he seemed to procure not his deathe onlye, but the death of al the Iewes.

Iob.32. Elihu the sonne of Barachel, persesuing that Jobs frendes, the which disputed with him, coulde not ouercome him, shewed by his wordes many tokens of impaciency.

Daniell.3. Nabuchodonosor hearynge that Daniels felowes would not worship

the

the golden Image whyche he made: In anger and furiousnes, caused thē to be brought before him.

When Herode hearde, that there was borne a kinge of Jewes, he was troubled, and all the citye of Jerusalem with him. *Mat. 2.*

Our lorde syttinge at meat in Mathews house, the scribes and pharises murmured sayinge vnto his disciples Why do ye eate with publicanes and synners? *Luc. 5. 15.*

And at zacheus thei murmurd, sayinge. He is gone in to tary with a mā that is a synner. *Luc. 19.*

And the elder brother of the prodigall sonne, hearinge of the feast that his father made for hys yongest brothers cominge home, disdained at it, and woulde not go in. *Luc. 15.*

When the chefe preastes and Scribes sawe the wonderfull myracles ỹ he did, and the children cryinge in the temple. Hosanna to the sonne of David: they disdayned. *Mat. 21.*

When ỹ pharises saw that thei wer with effectuous wordes confuted by *Iohn. 9.*

him that was borne blinde, and restored by oure lorde to his sight againe, they cursed him, and sayed. Be thou his disciple: Thou art all together borne in synne, & dost thou teache vs?

Act. 6. Ther arose a murmur and a grudge among the Grekes and the Hebrues, because their wydowes were dispised in the dayly ministration.

Of Pusillanimity.

Capitu. lxxviii.

Gen. 19. When ỳ Angels had saied vnto Lot. Saue thy selfe in the mountaine, he answered. I cānot be saued in ỳ moūtain, lest some misfortune fal vpon me, & yet a worse chaunce chaūced euen then vnto him.

Exo. 14. When the children of Israell saw the Egiptians behynde thē, they wer sore afrayde, although thei had seneso many miracles done for them by the diuine power of god.

Exo. 20. As Moses was speakynge wyth oure lorde in the mounte, the people hearde the thunder, and the noyse of the trumpe, and saw the lyghtninge,

and

and the mountayne smokinge. And beynge very fearefull, they stode a far of, and saied vnto Moses. Talke thou with vs, and we wil heare, but let not god talke with vs, least we dye.

After that the conditions and estate of the lande of promise was reueled & opened, the which hadde mighty and stronge inhabitours, whose cities wer walled & exceading great. The whole congregation saied: woulde God that we hadde dyed in the lande of Egipt. And they sayed agayn. The messengers haue feared and discouraged vs. Nu. 13. 14. Deu. 1.

Balaac seynge al that ỳ children of Israel had done vnto ỳ Amorites, and that his people were sore a frayde, he trustinge more in wordes then in armes, sent vnto Balaam to come and curse the children of Israell. Nume. 22.

Rachab sayed vnto the spies ỳ came from Iosue. I know ỳ our lorde hath geuen you ỳ land, for ỳ feare of you is fallen vpon vs: and the inhabitoures of ỳ lande fayut at ỳ presence of you. Iosu. 2.

After that Achor had taken of the excōmunicate thynges of Jerico: the

menne of Hay put the chyldren of Israell to flyght, and slew. 36. menne. The hartes of the people wer a fraid, and melted a waye lyke water. And Josue rent his clothes.

Iosu.7.

When the Gabaonites heard what Josue hadde done vnto Jerico, and Hai, they feared, and comminge to Josue, they euen as he woulde, made a grement with him.

Iosu.9.

Gedeon hauing. 3200. menne in his hoost, made a proclamation, that if any dyd dreade, or were afrayde, he shoulde returne. And there departed and retourned of the people. 2200. menne.

Iudi.7.

When Saul and all Israell hearde the wordes of Goliath the philistine askinge a man to fight with him, thei were euen a stoned, and discouraged.

1.regu.17.

Saule gathered all Israell together, and came to Gelboe. And when Saul sawe the host of the philistines, he was afrayed, and hys hart was sore astonyed.

1.regu.28.

Roboam beyng rude and fearfull of hart, coulde not resyste the hooste

2.Para.3.

that

that Jeroboas had gathered against him.

When all the hoost of the Assirians heard that Holofernes was headed, their mynde and counsell fell from them, and beynge moued and fyrde with feare, defended thē selues, with their feet. *Iudi.15*

It was declared vnto the house of Dauid, that the kinge of Israel, & the king of Siria wer cōfederated to fight agaynst Jerusalem. Dauid and hys people hartes were moued, as ỹ trees of ỹ wode before ỹ face of the winde. *Esa.7.*

And Esay describinge the burden of Tyre, sayed, fearfulnesse, the pit, and the snare vpon the. O thou that dwellest on the earth. *Esa.24.*

When that Jeremy by goddes commaundemente dyd prophesie that Jerusalem shoulde be taken. The prinses and rulers of the people sayed vnto the kinge: Sir we beseache you let this mā be put to death. The kinge ỹ was weke harted & fearfull, answered thē. Lo, he is in your handes. For the kinge may denye you nothinge. *Icre.38.*

Darius the king of Persia ordained
Dani. 6. by the counsell of his great estates, a certain cruel decre and law, the which Daniell observed not, and therefore he was put into the Lions dennе, and it displeased the kynge, yet he durst not manfully resiste hys estates and lordes.

When Judas Machabeus saw that
1. Mach. 9. his hoost fayled him, and that he must nedes fight, it brake his hart, and he was slaine in ỹ battaile. And yet we reade not ỹ Judas was ether in war, or any other where a frayde before.

Nicanor made peace & amity with Judas Machabeus, the which thinge
2. mach. 24 displeased kinge Antiochus. And he sent vnto Nicanor, to sẽd him Judas. And although he did it muche against his wyll, yet he coulde nor durst not withstande the kinges wyll and commaundement so that if he had coulde, he hadde fulfilled the kinges euell intent and minde.

Peter walkinge vpon the sea, came
Mat. 14. vnto oure lorde. But when he sawe a mighty winde, he was a frayde.

Nico-

Of Pusillanimity.

Nicodem⁹ semed to be a weak spyri-
ted man, ẏ he came to Jesus by night
as though that by daye he durste not
come vnto him. *Iohn.3.*

When the disciples saw that oure
Lord was taken and bound, they for-
soke him and fled. But Peter folow-
ed him a farre of, because he durst not
approche neare. *mat.26.*

Our Lorde reproued the weaknes
of mind of his disciples, because they
feared the commotiõ of the sea, he be-
ing present, saying vnto thẽ, why are
ye fearful. O ye of litle faith? *mat.8.*

Peter was to feble spyrited, when ẏ
he after so bold wordes, at the onlye
voyce of a wenche, denied hys Lorde
and master. *mat.26.*

Likewise that yong man clothed w̃
linnen, when the ministers caughte
him, he chose rather to leaue his lyn-
nen garment, and flye awaye naked,
then to tary there any longer. *mar.14.*

The parents of him that was born
blind, & again restored to his sight by
our Lorde, did fearfully answere the
Phariseis, because they feared to be
excõmunicate out of ẏ synagoge. *Iohn.9.*

¶ Of Fortitude and strength to do euel.

¶ Ca. lxxriiii.

Gen.4. LAine was stronger then Abell, when he rose vp against hym, and slue him.

Gen.14. The foure kinges did trauel and labour very sore, which after so greate a slaughter of men ouercam the kyng of Sodome with many other, and led awaye Lot Abrahams nephewe as a prisoner.

Iudi.9. Abimelech Gedeons sõne sustained great fatigation and labor, when he slue lxx. of his brethren, & afterwards by stronge hande tooke Sychem, the which euen sone after was slain most miserably.

1.reg.18.19 Saule put him self to many greate pearels and trauail, to persecute Dauid, and coulde neuer obtain his purpose.

2.regu.15. Absolon being mineded to expell & driue his father out of his kingdom, toke a great businesse vpon hym: but yet his chaunce was but euil.

Iero-

Jeroboam both by thought & dede, trauailed very sore to auert and turn the people of Israell from the house of Dauid, & once turned, so to retaine and kepe them. 3. regu. 12.

Holofernes paste ouer and wasted many countries to bring them vnder the yoke of his dominion. But yet at the last one woman or euer he coulde accomplyshe hys purpose, behedded hym. Iudi. 1. 16.

Antiochus Epiphanes tooke and sustained great labours, to destroye the worshyp and honor of god in Jewry, and yet at lẽgth brought to pouerty and confusion, he died a most miserable and wretched death in a straunge and a foren country. 2. Mach. 9.

The chyldren of this world in their generation are oftentimes not onlye more prudent and wise then the chyldren of light, but also of greater power: for when the disciples tooke theyr reast and slept, Judas procuring hys prodition and treason, watched moste diligently. Luc. 16.

The cheefe prieestes did weary them

selues with great care and labour to
extinguish and bringe to naughte the
Mat. 28. name of Christ, for they corrupted the
kepers of the Lordes sepulchre with
great summes of mony, to saye, that
his disciples toke him away. Againe,
Act. 3. 4. they did cast and bind his disciples in
prison, and now and then they moni-
shed them with woordes, nowe wyth
stripes, and did them great iniuryes,
to the entent they should not speake,
nor teache in the name of oure Lorde
Iesu.

When Lysias the Tribune hadde
Paule in bondes, there were aboue
Act. 23. forty Iewes which had made a vowe
that they would eat nor tast nothing,
till they had killed Paule. And there-
fore they desired that he myghte bee
broughte forthe, that sodenlye they
myght invade him and kil him.

¶ Of Murther.

Capi. lxxxb.

Our

OUr Lord did greuously punyshe the murther that Cain commytted, and yet there was no law wrytte that did forbid it. Caine slue his brother Abell. Moses the Egiptian. Dauid Goliath. Joab Abner and Amasam. Salomon Abdomam, Joab, and Semei. Herod Jhon the Baptist. Peter Ananias & Saphira, but in theese consider the variety of intentiõs and causes, God would that man should vehemently & much abhor murther, & therfore he said, flesh in ẏ life therof, and in the blud therof shal ye not eat. Gen. 4. Exo. 1. 1. regu. 17. 2. regu. 20. 3. regu. 2. Mar. 6. Act. 5. Gen. 9.

A murtherer shuld be reputed and estemed as dead. And therfore Rebecca saide, why should I be depriued or desolate of both my sõnes in one day. For if Esau had slain Jacob, she iudged that she had lost both. Gen. 27.

If zebee and Salmana had not slain Gedeons brethren, Gedeon had not afterwardes slain them. Iudi. 8.

Abimelech the sonne of Jeroboam slue thre score and ten of his brethrẽ, to the entent he might raigne alone, and yet he ruled not longe there, but Iudi. 9.

sustained great misfortune, and made an euill end.

For because ỳ Abimelech the priest
1. regu. 22. comforted Dauid flying from Saule, Saule the persecutor of Dauid slewe him with many other priestes, wemẽ and childzen.

Dauid caused the yong man which
2. regũ. 1. confest that he murthered Saul, to be
2. Re. 11. slain. And procured Vzias deathe by the hand of Joab.

Absolon slue his brother Amnon,
2. Re. 13. whome he inuited to the banket, euẽ as he was eatinge and mearye wyth wyne.

The effusion and shedding of mans
3. Re. 7. bloude is so horrible, that althoughe Dauid was other waies a very good manne, yet our Lord would not that hee, but that Salomon hys Sonne, should build him his temple.

Notwithstanding that Joab was a
3. Re. 2. worthy man of armes, & verye faithful to the Lorde hys master: yet in as much as he deceitfully slue two men, all that euer he had done before, was coumpted as nothinge. And so Salomon

mon caused hym to bee slaine. Notwithstandinge he helde the corner of the aultare.

Naboth by the procurement of wicked Jezabell was cruellye stoned to death. 3. Re. 21.

Joas the kinge of Juda commaunded zacharias the sonne of Joiade the preist to be stoned to deathe, and yet his father restored him the kingdom, and slue Athalia. 2. Para. 24.

The ii. old prieستes, which thought to put Susanna most wrongfully to deathe, conuicted by Danyell, were slain by the people. Dani. 13.

Tryphon slue Jonathas and hys two sonnes, and yet he had receyued of Symon for Jonathas raunsome, & deliueraunce a C. talentes of syluer, and his two sonnes for ostages and pledges. 1. Mach. 13.

Ptolomy the sõne of Abobus made the hie preist and hys two sonnes a banket: and when they were mery, and had dronken well, traiterously he slue them. 1. Mach. 16

Of diuers slaughters of men. Capi. lxxxvi.

THere was a maruelous greate slaughter of mene & other beastes
Gen. 7. when that all men, except viii. perished in the flud, called Noes flud.

The four kinges, which ouer thzue fyue kinges, made comminge thither
Gen. 14. and fyghting againste them a greate murther of men, although the nomber of them be not wzytten.

It cannot be wel knowen by scryp-ture, how many mē by diuers plages dyd pearyly in Egipt, oz howe many were dzowned in the red sea, but yet it is to be thoughte, that the nombze was very great.

Of vi. hundzed and 3000. fyghting menne whyche were nombzed from
Nume. 1. 26 twentye yeares vpwards, there came not one into the land of pzomyse, ex-cept Caleph, and Josue, but pearys-hed and dyed by diuers calamytyes in the desert.

The childzen of Israell by Moses com-

commaundement slue a greate nombre of the Madianits, the which thing may be proued by the pray that they toke. For of virgins ther was found 32000. Al theyr wemen wer corrupted, and theyr men slain. Num. 31.

In Josues time, at the entring and going into the land of promyse, there was founde as well in the Cities as in the fieldes a great nombre of dead persones. Iudi. 7. 8.

In the time of Debora, Gedeon, & Jephtha iudges of Israel, wer many men slain, although they cannot be certainly numbred.

By thoccasion of the Leuites wyfe. whiche was slaine, there was kylled 7000. fighting men, besydes wemen and childzen, the which all wer of the tribe of Beniamin. Iudi. 20.

In the dates of Heli when the arke of our lord was taken, ther was slain of the Israelites iii. M. fotemen. 1. regu. 4.

Saule whych destroyed Amalech, slew manye of theym. And afterwardes whan Goliath the Phylystyan was slayne, there were manye of the 1. Re. 14. 17.

phili-

Philistians destroyed.

1. Re. 31. When Saule and his childʒ̃ wer slain, ther fel many, and a great nomber of the Israelites wer destroyed.

2. regum. per totum. Dauid slue many of his owne, and of Amnons childʒen, and manye of the Philistians, as it appeareth in diuers places.

2. Re. 24. For Dauids elation and pryde in ỹ nombʒinge of his people, there dyed 70000. of hys men.

3. Re. 24. When the xxii. kings wyth an exceading nombʒe of men were gathered together, Benadab the kynge of Siria were twise put to flight by Achab the kyng of Israell, and at theyr nert metinge, there was slaine of the Assirians a hundʒed thousand footemen in one day.

2. Para. 13. Abia the kynge of Juda, and hys host, slue 50000. of Jeroboams strong and mighty men.

2. Para. 14. Asa the kyng of Juda hadde in hys host fiue hundʒed, and xxx. thousande men. The blacke Moʒes were tenne hundʒed thousande, the whyche were viterly destroyed, foʒ oure L O R D

fought

fought agaynst them.

Phacee the kinge of Israell Ramelias sonne, slew in Juda an hundred and twentye thousande in one daye, which were all fyghtinge men, & that because they had forsaken oure lorde. 2. Para. 28

When Salmanassar, tooke Samaria, and brought the children of Israell amonge the Assirians. And when Nabuchodonozor toke Jerusalem and the kinge of Juda, it is very lyke that there dyed many a man, although the numbre be not certayne. Ieremy. 39.

By the occasion of proude and cruel Aman, the whiche for Mardocheus sake onely wouldе haue destroyed all the Jewes. The Jewes slew in Ahasuerus kingdome. 75000. men, ỳ which they estemed to be thsir ennemies. Esther. 9.

Jonathas sent Demetrius to Antioche. 3000. mẽ to ayd hym against the citizens, the which wouldе haue slain Demetrius. And there was killed vpon one day, a hundred thousand men. 1. Mach. 11.

There was so greate a slaughter of men in Jerusalem, that when Antiochus Epiphanes tooke the citye, in 2. Macha. 5

thre dayes there were slayne. 8000. 4000. put in prison, and no lesse solde.

Against the Galathiās. 6000. only slew a. C. and. xx. M. throughe ẏ helpe that was geuen them from heauen. 2. Mach. 8.

Besides the battailes that Judas Machabeus made against Apolonius and Seron ẏ chefe capitaine of ẏ Assiriās host, of ẏ which it is written in ẏ. 3. Ca. of the first booke of the Machabees, we reade that he specially hadde other. xii. battels, as it appeareth frō the. viii. Ca. of the. ii. boke, vnto the ende. In ẏ whiche were slaine. 9000. men, of those that wer with Nicanor. And. 20000. with Timothe and Bacthides. 25000. of the Idumites, and a gain. 24000. of ẏ same people ẏ which were in two towers. Furthermore. 2000. ẏ wer with Timothe, &. 2000. w̄ Lista. And also. 10000. in a certayne ground or felde of Timothese. And a gain. 30000. of his mē, & afterwards. 250000. in ẏ stronge city of Carmon. And in ẏ city calde Ephrō. 25000. And in Antiochus Eupators host he slew. 14000 mē, at ẏ last Nicanor was slain

wyth

with 25000. fightinge men. The sum of al is two hundred & 36000 men: beſydes thoſe that were ſlaine of Judas hoſt: & thoſe that periſhed in foꝛtreſſes and battailes, of ẏ whiche there is no certain number. Foꝛ they are not cõpted here, ẏ fell in Judas laſt battayle againſte Bacchides and Alchimus, where they fought from mourninge tyll euenynge in the whyche Judas periſhed, & the other fled their wayes.

Of abſtinence and ſobꝛietye. Capi. lxxxvii.

DUr loꝛde commaunded Adam ſayinge. Eate thou of all the trees of paradyſe, but as touchinge the tree of knowledge of good and euell ẏ ſhalt not eate of it. In the whych pꝛohibition abſtinence is cõmẽded, in ẏ he would not ẏ mã in paradiſe ſhuld eat of all mãner of meat. *Gen. 2.*

Moſes was in ẏ mounte wyth oure loꝛde. 40. daies & 40 nightes, & he nether did eat noꝛ dꝛincke. Abſtinence is a ryghte good dyſpoſition to receaue diuine reuelations: And manne refreſhed wyth diuine reuelations, is *Exo. 24.*

Leuiti.15 wont to abhorre bodely delyte & plea
sure. Yea, and our Lorde cõmaunded
the chyldren of Israel to abstain from
dyuers meates.

Nume.6. Whẽ either man or womã did vow
a vow to be sãctified, or did consecrate
or appoint thẽ selues vnto oure lorde,
they abstained from all suche kyndes
of dryncke, as myght caste them into
dronckennesse.

Iudi.13. The Aungel appearinge vnto mã-
nas wife which should conceaue him,
that shoulde deliuer the people, com-
maunded her to abstayne.

This maketh muche to the cõmen-
dation of sobrietye, ẏ which doth stande
in the vse of fishe, and in ẏ abstinence
from flesh: that our lord in his gospel
Luke.5. doth euen often times multiply fishe,
and not flesh. And at oure lordes com-
maundement the disciples inclosed a
Marke.6. great multitude of fishes, furthermore
Luke.9. we reade ẏ he twyse multiplied bread
Ihon.6. & fishes. And of .v. loues, & ii. fishes in
Math.15. Marcke. Luke, & John And of .7. loues
Marke.8. & a few fishes ẏ which our lord multi-
plied, mentiõ is made ī Mat & Marke.

Peter

Peter purposinge to shew that the disciples, which wer replenished with the holy ghost, wer not dronken, saied that it was not yet the thyrd houre of the daye. Geuynge vs to wyt, that it was not conuenient to drincke before the thyrd houre. Actes. 2.

The people of Israell were a hungerd, & there was hony in the fyeld, but no man eat thereof, but Jonathas the sonne of Saul. 1. regu. 14.

When Dauid desyred water of the well or cesterne of Bethelem, it was broughte hym, but yet he woulde not dryncke thereof, because he longed to greadely after it. 2. regu. 23.

A small and a slender sustenaunce contented Elias, the which asked only of the wyddow Sereptane a lytle water, and a morsell of bread. 3. regu. 17.

Jeroboās wyfe goynge to Helias the prophet, toke with her. 10. loues, and a cruse of hony. There is no mẽtion made of any flesh. For he supposed that the prophet dyd eate no suche meate. 3. regu. 14.

And it is notable, that the raucns

fed Helias wyth fleshe twyse in one
3.regu.17. daye. And how that the Aungell of
3.regu.19. oure Lorde, shewed him bread, and a
vessell of water onely.

Achab hearinge, after he had put
3.regu.21. Naboth to death, our Lordes cōmina-
tiō and threatning declared vnto him
by Helias ỹ prophet: put a shyrt of
here vppon his fleshe, and fasted, and
laye in sackcloth, and went barefote,
and helde downe hys head. And ther-
fore oure Lorde did temper the payne
and punyshmente, the whyche hee
threatned.

Esdras proclaimed a fast, and cau-
sed all men to afflicte and humble thē
1.Esd.8. selues, for they desyred of oure Lorde
that hee woulde geue them a ryghte
waye. Then there followeth. So we
fasted, and besought our lord for this,
and he hearde vs.

The children of Hely, of Amnon,
2.Par.4.20. wyth certayn of the Amonites gathe-
red them selues together, to fyghte a-
gainst Josaphat ỹ king of Juda. And
when he hearde it, he set hym selfe
to seke and to praye our LORDE

and

and proclaimed a fasting throughout all Juda. And there foloweth that he obtayned the victorye.

When Paule and Barnabas had ordained elders and priestes in diuers cities, and in euery cõgregation, & had prayed and fasted, they cõmended thẽ to our Lorde, on whom they beleued. *Act. 14.*

When Nehemias shuld praye Artharxerses for the holy citie, and ỹ the walles thereof might be repaired: He sayeth of hym selfe. I fasted and prayed before the God of heauen. *2. Esd. 1.*

It is sayed of yonge Tobias and of his father in lawe, & other his frends, that wyth the feare of God they helde the feaste of the marriage. And the Aungel sayed afterwarde to both the Tobias, prayer is good with fastinge and almes. *Tobi. 8, 12.*

When the chyldren of Jerusalem heard of the terryble and fearefull power of Holofernes, they humbled theyr soules wyth fastinge and prayers. *Iudith. 4.*

Also it is sayed of Judyth, that she ware a smocke of heere, and fasted

Iudith. 8. all the daies of her lyfe, excepte the Sabothes, and newe mones, and the solempne dayes of the house of Israell.

When Esther shoulde speake vnto king Ahaswerus, she saide to Mardocheus. Esther. 4. Go and gether all the Iewes together that are founde at Susan, and pray ye for me. Loke ye eate not nor drinck not in thre dayes, neyther day nor night. I and my maids wyll fast likewise.

Our Lorde commendeth the abstynence of the Rechabites, because they Ieremy. 35. would drink no wine, as their father had commaunded them.

Our Lord caused Ezechiel the pro- Ezechiel. 4 phet to keepe an harde diet, sayinge. Take vnto the wheat, barly, beanes, gromel sede, Millium and fitches.

Daniel was at a poynt wyth hym selfe, that he would not be defiled thorow the kinges meat. Daniell. 1. There followeth. God gaue those springaldes conninge and learninge in all scripture and wisdome.

Daniell for the space of iii. wekes eat

eate no bread, as for flesshe and wyne there came none within his mouthe. And our Lorde shewed him a maruelous vision. Sainte Gregorye in hys Homely of Pentecost saithe, that the holy ghost did fil the abstinent childe, and made the Prophet iudge of the old men. Daniel.10.

Our Lord sente to Daniell by the prophet Abacucke, bread and potage beinge in the denne of Lyons, but he sent hym no flesshe, nor no other delycate meates. Daniell.14.

Eleazar an aged man, had rather die a cruell death, thē contrary to the lawe, to eate, or to faine to eate anye swines flesh. 2.Mach.6.

It chaunced the vii. brethren wyth theyr mother to be compelled by the king against the law, to eate swines flesh: but they chose rather to sustaine and suffer most cruel torment. 2.Mach.7.

It is wrytten of Jhon the Baptist, that his meat was Locustes & wylde hony, and liued so, as though he neyther eat nor dranke. Math.2.11.

Anna the prophetisse, the doughter

Luc. 2. of Phanuell, is among other thinges commended, that she departed not frō the temple, but serued GOD wyth Fastynges and prayers nyghte and day.

Our sauioure after he was baptysed, by and by was led into the wyldernesse, and there he fasted tyll hee hōgred, which thing maketh against Luc. 4. those that faste with a filthye conscience, nor will not for the tyme of fasting, suffer nor sustain no honger.

The children of Israel which were Iudi. 20. of the xii. Tribes, were twyse ouerthrown by the children of Beniamin afterward they wept before our lord and fasted the same day, and so ouercame theym, and preuayled agaynste theym.

In the tyme and daies of Hely, the 1. regu. 4. 7 Philistines preuayled agaynste the children of Israell once or twise, and the Arke of oure Lorde was taken: Thirdly the Philistines gathered together in Samuels daies, but ỹ chyldren of Israell fasted the same day, & saide, we haue synned agaynste oure Lord.

Lord. And it followeth, that the chyldren of Israell destroyed them.

After oure Lordes resurrection, he manyfestlye shewed hym selfe to the. vii. disciples that wer a fyshinge and coulde take nothynge, sayinge. *Iohn. 21. Luc. 6.* Cast out the nette on the ryghte syde of the shyp, and ye shall fynde. Then followeth, that they drewe out the net full of greate fyshes. And oure Lorde gaue hys dysciples of those fyshes. But vnto the Iewes as carnall men and carynge for carnall thynges, he gaue flesche to eate, to theyr euill mischaunce and hinderaunce.

Abstinence doth easely cause a man to watche and praye. For oure Lorde after his last supper, rebuked his disciples, sayinge. What, coulde ye not watche with me one houre? *Mar. 26.*

We reade not that oure Sauiour, whose actions are oure instruction, dyd at any tyme eate flesche, but when he eate the pascall lambe. But of the fyshe whyche was brought vnto him he dyd eate. *Iohn. 21.*

When

Luke. 10. When our Lord sent his disciples to preach, he said. Into what so euer city or house ye enter, eat such things as they haue, or suche as is set before you. That is, that they shuld be content with such as they had, not curyously seking for other.

Peter being a hongred in Symon tanners house, fel into a traunce, and Actes. 10. saw heauen opened. &c. In the which vision wer offred and presented vnto him such beastes as were prohibited by the law. But he refused to eate of them, although, as it is said, he hongred.

There were in the congregation ỹ Actes. 13. was at Antioche prophets and Doctors. &c. As they ministred to our lord and fasted, the holy ghoste said, separate me Barnabas and Paule.

2. Esdras. 9 The children of Israell came together with fastinge, sackclothes, and earthe vpon them. &c. And they stode and knowledged their sinnes, and red in the boke of the law.

Toby. 2. When there was a good dinner or feast in Tobias house, he heards that one

one of the children of Israell lay slain vpon the streat. Immediatly he lepte from the table, and leauing the feast, and fasting, went to the dead coarse, and buried it.

Daniell speaking of him self doth saye. I turned me vnto my God oure Lord, prayying and making intercession with fastinge, sackclothe, and ashes, and then he perceiued a speciall reuelation of the incarnation, passiō, and death of Christ. Daniell. 9.

Baruch did read the wordes of the boke, in the audiēce of Jechonia Joachim the king of Juda sonne, and in the presence and audyence of all the people, whyche when they hearde it wepte, fasted, and prayed before oure Lorde. Baruch. 1.

Of glotony and dronkennesse. Cap. lxxviii.

The fyrst faut and sinne of man was finished and ended by the vice of gluttony. Genesis. 3.

Noe by drinking of wine, was drō- Genesis. 9.

ken,

ken, and vncouered within his tent.

Lot beinge dronken cõmitted incest
Gen. 19. 25 with his owne doughters. And Esau
Exo. 32. sold his birthright for a messe of pottage. And the people sat them downe to eat and drinke, and began to play.

Our Lord said vnto Aaron. Thou
Leui. 10. shalt not drinke wine nor strõg drink that maye cause thee to be dronken, thou nor thy sonnes that are wyth thee, when ye go into the tabernacle of wytnesse least ye dye.

Whosoeuer maketh a vowe in the
Nume. 6. law, and will consecrate and appoynt hym self vnto God, must abstain from wine, and frõ all that thing that may make him dronken.

Nume. 11. The people lusted after flesh, & sate downe and wept, saying. Who shall geue vs flesh to eat.

The first tẽptation and grudginge
Nu. 15. 16. of the childrẽ of Israel was for drink, the second for bread: and after ỹ vpon like occasion they sinned oftentimes.

With these iii. C. men that lapped
Iudi. 7. water wyth theyr handes, and dyd drinke moderately, our Lord delyue-

red

red Israel from the hand of Madian.

When beinge at meate, ware more bolder and fuller of words beinge at meat & drink, they cursed Abimelech. *Iudi.9.*

The Philistines being at meat and meary, the house fel vpon them. *Iudi.16.*

The children of Israel woulde receiue no sodden flesche of those that offred but raw, to thentent they myght prepare it the more delicately. *1.regu.2.*

Jonathas did eate againste hys fathers commaundement a little hony, & his father therfore would haue put hym to death, but that ỹ people helpt hym, and intreated for him. *1.regu.14.*

Amnon Dauids sonne being mery with wine and dronken, was slain in Absolons house at a banket. *2.regu.13.*

Benadab the kinge of Syria was dronken and hadde in his pauilion a great multitude of fightinge men, and yet he was ouerthrowen, and put to flight by the seruants of ỹ gouernors of the prouinces and shires. *3.regu.20.*

They did eat, and were filled, and became fat, & lyued in welth through thy greate goodnesse. And yet they pro-

ken, and vncouered within his tent.

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They did eat, and were filled, and became fat, & lyued in welth through thy greate goodnesse. And yet they pro-

2. Esd. 9.

prouoked thee to anger.

3. Eſdras.3 Wine ouercommeth all thoſe that drincke it: it ſeduceth and deceaueth the mynde, and bringeth bothe the poore man, and the kynge to dotage and vanity.

Iudit. 12.13 Holofernes dranke more wine, thē euer he did in one day afore in al hys life. And Judith was alone in the chambre: as for Holofernes lay vpon the bed al dronken, and of very dronkennes fel a ſlepe, and ſo Iudith had good opportunity to kil him.

Eſther.5.7 Aman came ioyfully and merily, from the Quenes feaſt and bancket. But the nexte day after bothe he and hys ten ſonnes were confounded and heauy. for he was hangde vppon the Galowes.

Iob.1. Job knew that many things went amiſſe in feaſtes and bankets: & therfore after that his children had banketted and feaſted one an other, he gat vp early, and offred for euery one a burnt offring.

At the time that Jeruſalem ſhould be deſtroyed, it is wrytten that oure

Lorde

Lord cald men vnto weping & mourning. And beholde, they haue ioy and gladnesse, slaying oxen, and killynge shepe, eating flesh, & drinking wyne. Let vs eat and drinke, for to morowe we shall die. *Esa. 22.*

The preist and the prophet knowe nothing throughe dronkennesse, they are dronken with wine, they goe amisse thorow strong drinke: for their tables are so ful of vomite and filthinesse, that no place is cleane. *Esa. 28.*

Ptolomy Abobus sone made a banket for Simon the his preist and hys two sonnes. And when they wer mery, and had dronken well, he slue the. *1. Mach. 16.*

In our lordes temptation after the mind of Mathew & Luke we read. If thou be the sonne of God, commaund that these stones be made bread. *Mat. 4. Luc. 4.*

Herode made hys byrth daye supper, and the Doughter of Herodias daunsed there, and pleased Herode and those that sate with him, and by this occasion, at the peticyon of the damsell that daunsed, Jhon the Baptist was beheaded. *Mat. 14. Mar. 6.*

Uncleane spyrites loue vncleane
Luc. 8. places. So that the Demoniake that had a legion of Deuels in hys body, dwelt and abode in graues. And the deuels desired & prayed our Lorde Jesu, ỹ they goyng out of ỹ man, might enter into ỹ swine. Not into ỹ oxen & lambes, the which are cleane beastes.

The ensample of the rych glutton, the whyche complayneth that he is
Luc. 16. specially tormented in his tonge, maketh very sore agaynste these greate eaters and haunters of feastes and bankettes.

¶ Of matrimony.

Capitu. lxxxix.

IT is euident that a wyfe ought
Gen. 2. to be in many thinges vnto her husbande a felowe and equale, but not a mistresse nor a maid, because that our lord made her of Adams ryb, and not of his heade, nor of his foote. Againe it is manyfest, that manne is the heade of the woman, for asmuche as he is in a maner the begynnynge of her beynge: and the woman was made

made of the man, not the man of the woman. And therfore the man muste be the master and the instructer: And the cõmmaundement was geuen vnto Adam by God, & by Adam to Eue.

Because ý one man oughte to haue but one wife, therfore our lord saieth: They shall become one flesshe. Gen. 2.

It is red, that onely Lamech before the flud had two wyues. Gen. 4.

Our Lord cõmaunded that in Noes Arke shoulde bee reserued so many males as females: that there myghte be one for one. Gen. 7.

The Egiptians in Abrahams time semed more to abhor aduoutery than murther. And therfore Abraham feared least they woulde fyrst slaye hym, and then present hys wife vnto Pharao. Althoughe he woulde not haue knowen her, so longe as he beleued that she had an husband. Gen. 12.

Sara Abrahãs wyfe was obediẽt vnto her husbande, and calde hym Lorde. And Abraham in like manner condescended vnto her wil and minde in some thinges. Gen. 21.

Gen.20. Oure Lorde punyshed Abimelech wyth greauous plages for Sara Abrahams wyfe.

Gen.24. The consent of the partie is requyred in mariage. We will cal the damsell, and know her wyll and minde.

Leui.24. The blasphemer that was stoned to death in the desert, was the sonne of an Israelytishe woman, and gotten of a man of Egypte. Where out a man maye gether, that it is not expedient to make mariages of diuers and contrary tribes; for the chyldren begotten of suche persons, are euell brought vp and nurtred.

Iudi.14. That secreat, the which Sampson woulde not shewe nor declare vnto his parentes, hys wyfe, to hys great losse, wryngde it out of hym.

1.regu.1. Helcana sayed vnto Anne his wife. Am not I better to the thē ten sonnes?

1.regu.25. Nabal was hard, euell, and folysh. He had Abigail to his wife, the which was very wyse and beutifull.

2.regu.11. All be it Dauyd hadde many wyues, yet he committed aduoutry with Bersabe.

Jozam

Joram the kynge of Juda did euell in ỳ syght of oure Lorde and walked in the wayes of Achab, ỳ cause is this, for ỳ doughter of Achab was his wife. 4. regu. 8.

The chyldrē of transmigration and captiuity that had taken straunge wiues, refused and put them a waye at Esdras commaundement. 1. Esd. 10.

Nehemias perceyuing that the Iewes dyd mary straungs wyues, dyd chyde and curse them, and did chasten and beate parte of them. 2. Esd. 13.

Sara Raguels doughter sayed in her prayer. O lorde I haue consented to take an husbande, not for my pleasure, but in thy feare. Tobi. 3.

The Aungell sayed vnto Tobias. They that receaue mariage of such a fashion, that they shut god oute from them, & from their hart, and geue thē selues to theyr owne lust, euen as it were horse and mule whiche haue no vnderstandinge: vpon suche hath the deuyll power. Tobi. 6.

The fyrste nyghte when Tobias was broughte into Sara his wife, he exhorted the virgyn, saying vnto her.

Tobi. 8. Up Sara, let vs make our prayer vnto God to day, to morow, and ouermorow: For these three nightes wyll we ioyne and reconcile oure selues wyth God, and when the thyrd night is paste, we shall ioyne together in the dewty of mariage.

Tobi. 6. The Angell declared vnto Tobias an honest cause and fashion of taking a wyfe. Thou shalt take the mayden in the feare of God saith he, and more for the desire of children, then for any fleshly lust.

Tobi. x. Saras elders dyd monyshe her, to honoure her father & mother in lawe, to loue her husbande, to rule well her housholde, to kepe her house in good order, and to shewe her selfe faultlesse.

Iere. 44. The wemen that were caryed out of Iewrye into Egypte, the whyche did sacryfice vnto the quene of heuen, excused them selues by theyr husbandes, the whyche dyd the like thinge.

Dani. 13. Susan to kepe the faythe and promise of matrimony was content, and offered

offred her self to infamy and deathe, but that the iuste Lorde by Danyell, made other prouision for her.

Our Lord disdained not to be present at the mariage and at the feast in Cana a city of Galile. *Iohn.2.*

Jhon the Baptist was beheaded, because hee reproued Herode of adultery. *Mat.14.*

When the Phariseys asked whether it were lawful for a mã to make a deuorcement with his wife for any mãner of cause. Our lord answered, let no man put a sonder that, whyche God hath coupled together. *Mat.19.*

They that were calde to the greate supper went not, and he that had taken and marted a wife, desired not to be excused: for ỹ state of mariage doth vehementlye prouoke, and drawe a man back from that that is godly. *Iuc.14.*

As touching the act of matrimony, the apostle iudgeth the man and the wife alike. The wife hath not power of her own bodye, but the husbande. And likewise the husbande hathe not power of his own body, but ỹ wyfe. *1.Cor.7*

Ananias, his wife Saphira hauing knowledge therof, deceitfully kept away part of the price of the land that was sold, but they wer both greuously punished.

Act. 5.

¶ Of Chastity.

Cap. lxxxx.

AS long as our first parents wer in Paradise, so longe they were virgins, but after that they wer caste oute, it is wrytten. That Adam knew Eue his wife.

Gen. 4.

When Hithem hadde defiled Dina Jacobs daughter, her brethren were very angry, because he had wrought folly in Israell, in that he hadde lyen wyth Jacobs doughter, whych thyng ought not to be done. At length they slue hym that had defyled her, and his father, and all the people. And note, that that thynge was done vnder the lawe of nature, and before the lawe wrytten. How muche more then ought virginitye to be honoured vnder the lawe of grace, and fornicatyon punished:

Gen. 34.

Although

Although Joseph was a seruaunt that was bought, & a beutifull younge man, without a wyfe, and prouoked by his mistres, yet he refused aduoutery, and hadde rather to offende her, and to be cast into prison, then to lese his chastity. Gen. 39.

Judas beynge vnchast, detested and abhorde the fornication of Thamar. Gen. 38.

After the ouerthrow of the Madianites by Phinees and other warriers, Moses commaunded the corrupt and defyled womenne to be slayne, and the virgyns to be reserued and saued. Nume. 31

They oughte to be pure and cleane and specially from wemen, that eate halowed bread. 1. regu. 21.

When the Sunamite Helyzeus hostesse woulde speake wyth hym, Eliseus sente his seruaunt vnto her, as wyllinge to auoyde the speache of wemen. 4. regu. 4.

Sara in her prayer sayed. Thou knowest Lorde, that I neuer had desyre vnto man, and that I haue kept my soule cleane from all vncleanely luste. Tobi. 3.

Iudith after the deathe of her husband knew no nother, and continually she loued chastitye, but yet marke what she did, she dwelt closelye wyth her maidens, and wearing a smocke of heere fasted al the daies of her life, except the sabothes and new mones, and the solempne daies that the people of Israel kept.

Iudi. 8.

Dani. 13. Susan was greuously afflycted by those ii. olde iudges, but she supposed nothing to be preferd aboue chastity, and her good name and fame.

Furthermore let no man truste to chastity only, for of the Euangelicall virgins, there were as many folyshe as wise.

mat. 25.

The blessed virgin beinge most reuerently saluted by the aungell, forgat not her purpose and vow of chastity, although the aungell did promise her, that she shoulde beare the sonne of the most hiest.

Luc. i.

By that, ỹ our sauiour saide, in that world they nether mary nor are maried, is signified, that virgins approch most nieste the eternal life.

mat. 22.

There

There was an argument of chastity in Steuen. In as much as he was deputed by the Apostles to the ministery and custody of wemen. Act. 6.

Of luxuriousnesse, and incontinency. Capit. xci.

The sinne of the flesh semeth to be the chefe cause, whye oure Lord drowned the hole world. Gen. 6. For it is wrytten, that all flesshe had corrupt his way vpon earth.

Note how many and howe greate mischefe and euil that chanced by the Gen. 34. arrent and burning loue of Sychem, Emors sonne, that violently oppressed and forced Dina.

What so euer luxurious persõs do vse lechery, in other, yet they detest it. Gen. 38. As it appeareth by Juda, the whyche said by Thamar, bryngе her forthe, that she may be brent.

By the occasion of ỹ Leuites wyfe, Iudi. 20. there were slain of the men of Belial in Gabaa Beniamin, an increadible libidinous furye, vexing them aboue

Judith after the deathe of her husband knew no nother, and continually she loued chastitye, but yet marke what she did, she dwelt closelye wyth her maidens, and wearing a smocke of heere fasted al the daies of her life, except the sabothes and new mones, and the solempne daies that the people of Israel kept.

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di. M. persons.

Isboseth Sauls sonne rebuked Abnor, the which went into hys fathers
2. Re. 3. 4. concubine: But Abner being angrye there wyth, procured the matter so, that he toke his land from hym: And sone after they both loste theyr lyues and theyr landes.

Dauid being in amours with Ber-
2. regu. 11. saba Vzias wife: abused her, and prodytoriously committed murther.

Iudith. 12. Judith stode before Holofernes, & his hart was whole moued, so that he bent in the desire toward her.

The aungell sayde vnto yong To-
Tobi. 6. bias against those, that receiue mariage of suche a fashion, that they shut God out from them, and from theyr hart, & geue thē selues to their owne lust, euen as it were an horse & mule, vppon suche hath the deuyll power. What shal become thē of fornicators & luxurious persons, that mind nothing ther thing, but to fulfill theyr filthy & stinking pleasure.

The two old priestes, wer so decei-
Dani. 13. ued and set in the loue of Susanna, that they,

they, when she refused to accomplish and fulfill theyr will, went aboute to procure her death.

By the occasion of Herodian, whō Herode had maried contrarye and against the lawe. Jhon the Baptyst at the petition and instance of a synfull woman was beheaded. *Mat. 14.*

Uncleane Spirites loue vncleane places, and therfore they desired our Lorde Jesus that he woulde suffer them to enter into the swine, not into the Oxen and lambes, the whyche are cleane beastes. *Mat. 8.*

Among those that were cald to the great supper, & went not, he that was married, desyred not to be excused. *Luc. 14.*

Where by it appeareth, howe far of the luxurious and vncleane liuers be from our lordes supper, if to marry a wife dothe so inuolue and intangle a man, that in a manner it suffreth him to thinke vpon no other thing.

It appeareth by the ensample of ỹ prodigall childe that had wasted hys goodes with luxurious and ryotous liuing, that the sinne of lechery doth impoue

poueryſh man, & therfore it is wrytte, that he began to lack. Item it maketh the nature of man vile. For there followeth, ỳ he kept ſwine. And againe it extinguiſhith not the burninge flame and fyre of lecheary and luſt, but doth kindle it. For it is wrytten ther he woulde fayne haue filled hys bealye wyth the coddes that the ſwyne did eat.

Luc. 15.

Of vnwiſe lokes.

Capit. rcii.

The firſt woman loking vpon, and beholding the fair and luſtye frute of the tree that was forbidden them, toke of the frute ther of, and did eat.

Gen. 3.

The beautifulnes of wemen ſene, was ỳ occaſion of much harme. The ſonnes of God beholding the doughters of men that they wer fayre. &c.

Gen. 6.

Becauſe that Cham ſaw the naked priuities of his father Noah, and told his two brethren that he was naked, his father did curſe hym.

Gene. 9.

Abraham ſaid vnto Sara his wife.

I know that thou art a fayre woman to loke vpon, and therfore when the Egiptians shal se thee, they will kill me, and saue thee alliue. *Gen.xii.*

Dina hauynge a mynde to see the wemen of the lãd, was sene & defiled. *Gen.34.*

Judas seing Thamar in the cõmon way, lay and sinned with her. *Gene.38*

Josephes masters wife, whome he serued, cast her eyes vppon hym and said, come lie with me. *Gen.39.*

Our lord said vnto Moses. Charge the people, leaste peraventure they woulde passe ouer the markes, to see our Lord. *Exo.19.*

Dauid from the rofe of hys palace, saw a woman washing her self ouer against him, he tooke her, and afterwardes caused her husbande deceytfully to be slaine. *2.regu.11.*

When Judith came in before Holofernelle, immediatly he was taken w̃ her beautye. And after it is wrytten, her slippers rauished his eyes, her beauty captiuated his minde. *Iudi.10.16*

The.ii. old men saw Susan dailye going forthe and walkynge, and they *Dan.13.*

burned

burned for lust to her.

Mar. 6. Because that Herodias doughter daunsing before Herode pleased him, he promised her folishly, that cruelly he fulfilled.

¶ Of silence and clatte= ring. Capi. xciii.

Gen. 2. GOd gaue the commaundemente to Adam, & not to Eue, because ỹ the woman shuld haue the lesse occasi on to speake, but an occasiō rather to aske thinges, and to learne of man.

Gen. 2. We read ỹ Eue spake firste wyth the serpent, or euer she had any talke with man, the which thing was both hurtful to her, & to her posterity: And note there, how euill she repeted oure lordes cōmaundement geuē vnto mā.

Gen. 9. Cham Noes sonne had sene hys fa= thers priuities, he shewed his brethrē and so he incurde hys fathers curse and maledictiō.

Exodi. 4. After that our Lord had spoken to Moses, he was slow mouthed & slowe tunged. Wherby he declareth, that spirituall and deuout men, the which

do

doo oft cõmen and speake with God, should be tardius and slow to speake.

Ara Caleds doughter syttinge vpon her asse did fyght, but when her husbande hadde perswaded her, he moued her father to aske what she ailed, and afterwardes she obtayned of her father sprynges of water bothe aboue and beneath. *Iosu.15.*

Sampson dysclosed that secreat to his wyfe, the whyche he woulde not open and dysclose to hys parentes. And she eftsones publyshed the same, to hys great losse and dammage. *Iudi.14.*

And the selfe same Sampson declared vnto Dalida, how he myghte lese his fortitude and strength. And she without any stop or let, disclosed it vnto his enemyes. *Iudi.16.*

Anna Samuels mother cõminge to the tabernacle of our Lorde, spake in her hart, and her lippes did moue only, but her voyce was not hearde. *1.regu.1.*

Samuel beinge a slepe in the tabernacle, did not open the vision vnto Ely, that was shewed him, vntill he asked and adiured hym to dysclose it. *1.regu.3.*

1.regu. 10. When the men of Belial saide thus of Saule theyr new kinge. Can thys man saue vs: He dissimbled to heare them wherby we vnderstande, that he helde his tonge wisely.

1.regu.25. Dauid beinge sore troubled against Nabal, was afterwards through the wise cõmunication & wordes of Abigail pacified again. For she told Nabal nother lesse nor more, vntil y morowe daye, that he had well dygested the wyne that he had dronken.

Tobi.3. Whē Saras maid had spoken to her mastres shamefully & cursedly, Sara wyth silence gaue place to y strife, & going vp into a chamber of her house, began to praye deuoutely.

Esth.2.3. Esther kept long silence, nor would not iudge her people nor her countrey as Mardocheus cõmaunded her, and that least the kinge shoulde hate her.

Iob.1. Jobes wife, be bryngе punished of God, spake folysshlye vnto hym.

Iob.40. Job semeth to reprehende & rebuke him selfe more for speakinge, then for any other thing. For he saieth, I that haue lytely spoken vnto the, cannot an-

answer, one thynge haue I spoken, ẏ which I would I had not spoken. And agayne. I haue spoken vnwysely, and those thynges that passe my vnderstandinge. *Iob. 42.*

When Rasin king of Siria, & Phacee ẏ kinge of Israell had purposed to fight against Juda: ẏ prophet Esaye saide to Acham ẏ king of Juda. Take hede to thy selfe, and be stil, but feare not, neyther be faynte harted. *Esa. 7.*

Hezechias ẏ king of Juda sent word, that the people shoulde not answer Rabsaketh. And they helde theyr tonges, and answered not one worde. *Esa. 36.*

Jeremy which was sanctified in his mothers wõb, & ordeined to be a prophet, excused him selfe saying. Oh, oh Lord God. Lo. I cannot speake, for I am yet but yong. *Iere. 1.*

When Susan was brought, she, least those two wycked olde priestes shuld beare false witnesse against her, wept and loked vp toward heauen, and cried to God, for her hart had a sure trust in our lord: but yet it is not red, ẏ she did directly answer to her accusers. *Dani. 13.*

Of silence and clatterynge.

2. Mach. 12. The Iewes gaue them selues to husbandry, but Nicanor, and certaine other woulde not let them lyue in sylence, rest and peace.

Luc. 12. We reade in the gospell, that the blessed virgyn Marie spake to the Angell, and to her sonne. Why hast thou thus dealte wyth vs? And they haue

Iohn. 2. no wine. And when she instructed the mynisters of the maryage. What so euer he sayeth to you, doo it. And al-

Luc. 1. thoughe Elizabeth dyd magnificently commende her, yet she made no answere but turnde her selfe to laude and prayse God.

Luc. 7. And Mary whych was a synner cõminge to the fete of our Lorde in Simons house spake nothinge, as men say: but began to wasshe his fete with teares, and did wype them wyth the heres of her head, and kyssed his fete, and anoynted thẽ wyth ỹ oyntment.

Luc. 10. Nor she answered not her sister Martha complaynynge of her, nor yet the

Mar. 14. dysciples that dysdayned and wer not contente wythin them selues for the effusion and waste of the oyntmente.

And

And inasmuche as she kept sylence. Oure Lorde dyd answer, and euery where defended her.

The woman that was taken in adoultry, and accused before our Lorde, spake but fewe wordes: but our lorde answered for her, and at lengthe did mercyfully absolue her. *Iohn. 8.*

When Paule should speake in the synagoge, he stode vp, and beckened wyth ỳ hand for silence. For he knew that there was no speakinge, where there is no audience, the which thing is oftentymes proued in scripture. *Act. 13.*

The chyldren of Israell flyinge out of Egypt sawe Pharoos hooste, and were greately a frayed, vnto whome Moses sayed, oure Lorde shall fyghte for vs, and ye shall holde your peace. *Exo. 14.*

¶ Of carnall effection. Capitu. xciiii.

MOses gaue vnto the Leuites. xii. oren, and vi. charettes, the which the Lordes of the tribes and children of Israel dyd offer: But vnto ỳ children of Caat he gaue none *Nume. 7.*

although they wer nyer of kynne vnto hym.

Nor it is not red, that Moses gaue to any of his childzen any greate office, although the people had him in greate reuerence.

When Moses shuld dye, he diligentlye besought our Lozd, to pzouide foz the people a mete and a good captayne. And yet he woulde name none of his owne generation

Numc. 27.

When Josue distributed the land amonge the childzen of Israel, he gaue so small a poztion vnto hys owne tribe, that they made a speciall complainte there of. But marke what an answer he made them.

Iosu. 17.

Eli heringe of ỹ death & fall of hys two sõnes in battail, semed not greatly to care therfoze: but whẽ ỹ messenger tolde him ỹ the arke of God was taken, he fel from of hys stole & dyed.

1. regu. 4.

When Joab sawe ỹ Dauid bewayled but to muche ỹ death of his sonne Absolon, he layed to Dauids charge, that he woulde haue bene nothynge sozye, if he had lost all hys hoost.

2. regu. 19.

That

Of carnall affection.

That wonderful mother, and worthy to be remembred of al good men, seing al her vii. children pearishe vpon one day, toke theyr death willingly and gladly. 2. mach. 7.

The Iewes care goinge to battaile against Nicanor, was but meane for theyr wiues, and children, or for their brethren or kinskolke: but their great and fyrste care and feare was for the holy temple. 2. Mach, 15.

Our Lord speaking vnto the people, one saide vnto him, beholde, thy mother and thy brethren stand without, seking thee. But he aunswered, who is my mother? or who are my brethren? whosoeuer doth the will of my father which is in heauen, ỹ same is my brother, sister, and mother. Mat. 12.

Our Lorde dyd aunswer hys aunt after the flesshe, desyringe that her two sonnes myghte sytte by hym in hys kyngdome so rigorously and hardlye, as thoughe she hadde beene a straunger: And so he is as readye to sell heauen as good cheape to thee, as to them. Mat. 20.

Of carnal affection.

Although blessed Saint Jhon, and the two James were menne of great holinesse and imperfection: Yet hee commytted not the generall cure of the Churche to anye of them: but dyd ordaine Peter, the whiche was nothing kin vnto hym, to be the heade, the Prince, and the pastoure of hys Church.

Jhon. 21.

Our sauioure approuynge and alowing Peters confession whyche he made of hym, when he saide. Thou arte Christe the sonne of the liuynge God, did consequently say, flesche and bloude hathe not opened that vnto thee. Meanynge there by, that flesche is wonte to make but euill reuelatyons.

Math. 16

The Apostle Paule commendinge his Gospel doth saye. It pleased hym which seperated me frō my mothers wombe, and called me here vnto by hys grace. &c. I by and by communed not of the matter wyth flesh and bloud.

Galat. 1.

Of

¶ Of the Ire and anger of man throughe zeale and loue. Capi. xcv.

When Moses spake vnto Pharao, & that Pharao wouldo not hear him, he went oute from Pharao very angry. Exo. 11.

Moses commaunded the childzen of Israel, that no man shuld leue ought remain of Manna tyll the moznyng, that notwithstanding, they harkened not vnto Moses, but some of them left of vntyll the moznynge, and it waxed and craulde full of Wormes, and stanke, and Moses was angrye wyth them. Exo. 16.

Moses returning, and cõming nye vnto the hoste, sawe the calfe and the daunsing, and being angrye, he caste the tables out of his handes, & brake them beneath the hill. Exo. 32.

When Moses sought foz the Goate that was offred foz sinne, he founde yt it was burnt, & being angrye wyth Eleazar and Ithamar the sonnes of Aaron he saide. Wherefoze haue ye Leui. 10.

not eaten the sinne offering. &c.

Numc. 16. Moses beholdinge the rebellyon of Chore & his company, and being very angry, said vnto our lord. Turne not thou vnto their offering.

1. Re. 20. Jonathas Sauls sone considring ỹ iniquity of his father against Dauid, arose from the table in great anger, and did eat no meat that day.

2. regu. 12. When Dauid had hard ỹ parable of Nathan the Prophet, he was disdainful and exceding wroth with the man, and said: As surely as our Lord liueth, the man that hathe done thys thing, is the child of death.

4. regu. 13. Elizeus was angry with Joas the kinge of Israel, because he hadde not smitten the ground with the arrowe v. or vi. times, that he myghte haue destroyed all Siria.

2. Esd. 5. Nehemias hearynge the peoples clamor and complaint for the vsury ỹ the rulers & nobles exacted, was sore displeased and angry.

Esth. 7. After that king Abasuerus hadde hard Quene Esthers cõplaint against Aman, the which sought the death of

all

all the Jewes, he arose from the common seat in displeasure, and anger.

Our Lord loked roũd about him on the Jewes with anger, and mourned on the blindnesse of theyr hartes. *mar. 3.*

¶ Of the anger of man through vice. Ca. xcvi.

OUr Lord had respecte vnto Abell and to his oblation. And Cain was exceading wroth, & hys countenaunce abated. *Gen. 4.*

Balaac being angry & wroth wyth Balaam, smote his handes together and said, I sent for the to curse mine enemies, and thou hast blessed them. *Name. 24.*

Saule hearynge that Dauid after the victory was commended, was exceading wrothe, and the sayinge displeased hym. &c. *1. regu. 18.*

When Jonathas had excused Dauid vnto his father: Saule being angry with Jonathas, said. Thou rebel, do not I know, that thou dost loue the sonne of Jsai vnto thyne owne rebuke and confusyon? *1. regu. 20.*

Achab the king of Jsrael came home

to

3.reg.21. to his house heauy and euil apaid, be cause of the word which Naboth the Israelite had spoken vnto him.

4.regu.5. After Elizeus easy and holsom cou-sel, Naaman was wrothe, and went away, and said, I thoughte wyth my self, he wold surely come out to me, & call on the name of his God.

2.Para.16. Hanai the prophet came to Asa, and reproued him, that he had putte hys trust in Benadab the kinge of Siria. And Asa was wroth with the seer, & commaunded him to be tied, and put into a prison.

2.Para.25. Amazias seuered the host, whyche came out of Ephraim to aid and help him. But they wer exceading wroth with Juda, and retourned home into their country in great anger.

2.Para.26. The prieste reproued Ozias the king of Juda, whych went aboute to burne insence, and beinge angrye, he held the censare, and threatned them.

2.Esd.4. When Sanallat hard that the wal of Jerusalem was a building, he was very wroth, and beynge sore moued, mocked the Jewes.

When

Of anger.

When Sennacherib retourned a- gaine, and fled out of Jewry, because of the plage and punishmente of God for his blasphemy in his wrathe and anger he slue many Jewes. *Tobi.1.*

When Tobias spake of the kid that cried, loke that it be not stoln. &c. Hys wife was angry and said. Now is thy hope become vaine openly. *Tobi.2.*

It was shewed Holofernes, that ỹ children of Israel prepared them selues to make resistance againste hym, then was he exceading wroth. *Iudith.5.*

When Achior had shewed them ỹ the power of the God of Israell was great and mighty, the greate men of Holofernes were wroth, and thought to slay him. *Iudith.5.*

When Aman hard say, and had proued by experience, that Mardocheus wold not bow his kne vnto hym, nor worship him, he was exceadinge angry. *Esth.3.*

Elihu the bussite disdained, & was angry at Job, because he called hym selfe iust before God. *Iob.32.*

The princes of Juda thinckinge ỹ *Ier.37.*

Jeremy

Ieremy wold haue rund to the Caldees, were angry with him, bet him, and cast him in prison.

Dani. 2. 3. Nabuchodonozor in his great fury and anger, commaunded to destroye all the wise men of Babilon, because they coulde not declare and open hys dreame vnto him, and in hys anger he commaunded the three men to bee brought before him.

Ionas. 4. Our Lord reproued Ionas, because he was angry for the wilde vine.

1. Mac. 3 When king Antiochus hard of Iudas battailes and victories, he was angry in his minde, and gathered an hoaste.

2. Mach. 6. The tormentors of Eleazar hearing his constant wordes, were now in displeasure and anger, although that a little before, they were mylde and gentle.

2. Mach. 7. After the oration and words of the seuenth brother, king Antiochus being kindled in anger, was more cruel vpon him, then vpon all the other.

2. mach. 9. Antiochus perceiuing nowe that it lay not in his power to spoil the city of

of Persepolis, hee auauncynge hym selfin his wrath, thought he was able to aduenge the iniury ỳ was done to those that fled vpon the Iewes.

It happened that when the heathē hard, how that the altare was set vp in the sanctuary in the old estate, thei were very angry. 1. mach. 5.

When Herode sawe that he was mocked of the wise men, he was exceading wroth, and sendynge forthe men of warre, he slue all the children that were in Bethleem. mat. 2.

When they of Nazareth had heard our Lord say: No prophet is accepted in hys owne country. All they in the sinagoge, wer fylled with anger and wrath. Luc. 4.

A certain mā named Demetrius a siluer smith, which made siluer shrynes for Diana: cald together ỳ workmen of like occupation, and said, that Paul had turned away much people, saying that they be no Gods whyche are made with hands. When they hard these sayinges, they were full of wrathe. Act. 19.

Of humility.

Capi. xcvii.

Gen.16. The angel said vnto Agar, turne againe to thy mastresse, & submit and humble thy selfe vnder her handes.

Abraham spake most humbly vnto our lord, saying, I wil speake vnto my Lord, which am but dust & ashes. Gen.18.

Iacob did humiliate & humble hym selfe very much before Esau, and so he abated his anger. Gen.33.

Moses excused him selfe vii. times, or euer he would take vpon hym the leading and gouernaunce of the people, the which our Lorde put and appoynted vnto him, nor wold not agre vnto it, vntil he vnderstode that oure Lord was angry. For in the text it is wrytten. And our Lord was angrye wyth Moses. Gen.3.4.

Moses despised not the profytable counsel of a heathen, but most hũbly graunted and agreed vnto it. Exo.18.

Moses perceyued and sawe that he had of our Lord the special gouernãce and

and leadinge of the people: and yet he
disdained not to desire and praye Ho-
bab the sonne of Raguell to go with *Nume. 10.*
him, and that he shoulde be the guide
and leader of the people.

Gedeon answered the Aungel say-
ing thus vnto him, Go hence, in this
thy might thou shalt deliuer Israell. *Iudi. 5.*
And he answered. Behold my kyn-
red is poore in Manasses, and I am
lytle in my fathers house.

The men of Ephraim chode a good
proudly with Gedeon, yet through *Iudi. 8.*
his meke and lowly answer they wer
quieted.

The men of Israel saied vnto Gede-
on. Raigne thou ouer vs, both thou & *Iudi. 8.*
thy sone: And Gedeon saied vnto thē.
I wyll not raigne ouer you, neyther
shall my chylde raygne ouer you, but
our Lorde shall raygne ouer you.

Saule or euer hee was anoynted
kinge, when he sought his fathers as- *1. regu. 9. 15*
ses, and excused him selfe to Samuel,
pretended humility in dede & in word.
And afterwardes it was sayed vnto
hym. When thou wast lytle in thine

owne sight, wast thou not made the heade of the tribes of Israell?

1.regu. 17. Although Samuell had anoynted Dauid kinge, yet at his fathers commaundement hee bare vitayles vnto hys brethren before whoime he was preelected, and chosen.

1.regu.18. Dauyd dyd humble hym before Saule, when he shoulde marye hys doughter. And agayne before Semei the seruaunt. When he heard that he cursed him. Forthermore he humiliated hym selfe vnto God, when he daunste before the arke. And when

2.regu.16. Nathan came vnto hym, shewynge

2.Re. 6.7 him the wil of our Lord as touchinge the perpetuitye and continuance of his kingedome.

2.regu.19. Mephiboseth beyng falsely accused of his seruaunt, and vntustly put frō his enheritaunce, made a meke and a gentle answer.

3.regu.21. Achab that moste wycked kynge of Israel, hearinge how he shoulde be punished for his trespaces: humbled hym selfe before our Lorde, and therfore he diminished sumwhat his pain

and

and punishement.

The fire touched not consumed not the capitayne that spake mekely vnto Helias, as it touched the other other two wyth theyr fyftyes, whiche came before hym. 4. regu. 1.

Helizeus commynge to Jordayne, smote fyrste the waters sayinge nothinge, and they departed not a sonder. But afterwardes he calde vpon the name of his master, then they departed this waye and that waye. 4. regu. 2.

Semeas the prophet sayed to Roboam and his Lordes. Thus sayeth our Lord, ye haue lefte me, & therefore haue I lefte you. Then they beynge attoned, sayed, our Lorde is ryghteous, and when our Lord sawe ỹ they submitted thē selues. The worde of our Lord came to Semeas, sayinge. They submit and hūble them selues, therfore I wyll not destroye them. 2. Para. 12.

Hezechias submitted him selfe, after that his hart was rysen vp at the cōminge of the messengers of Babilon: and therefore the wrath of our Lorde came not vpon them in hys dayes. 2. Para. 22.

Of humility.

Iudith.4. When the chyldren of Israel harde of the mighty and terrible power of Holofernes: they cried earnestly vnto God, and humbled theyr soules with fastinges and prayers.

Esth.14. Quene Ester fled vnto oure Lord, and humbled her body with fastings. And praying, amonge other thinges she saied. Thou knowest lord, ý I abhor ý signe of pride & prehemineńce. &c

Iere.1. Whē our Lord sayd ý Jeremy was a prophet, he verye humbly excused him selfe, and sayed. Oh, Oh Lorde God. I can not speake. &c.

Dani.4. Nabuchodonozor walkinge in the palace of Babilon, spake arrogantly and proudlye, but after that he was cast oute of mennes companye, and had recouered his vnderstandinge, he knew that al they that dwel vpon the earth in comparison of God. Were to be reputed as nothinge.

2.Mach.9. When our Lorde had smitten Antiochus with an incurable plage and dysease, so that he myght not abide hys owne stinche. He sayed. It is reason to bee obedyente vnto God,

and

and that manne desyze not to be lyke vnto hym.

Joseph humbly thinking him selfe vnwozthy to be toyned with the blessed Mary, whome he sawe was conceyued. Beleuinge that thinge to be wzought by God, & not by the wozke of man, was minded, pziuely to departe from her. Mat. 1.

In those dales, great humility appeared in the wyse menne that they, when they founde the chylde wyth Mary his mother, fell downe flat, and wozshiped him. Mat. 2.

When Johñ the baptist was of so greate reputation that the people beleued that he was Chzist: he sayed. There shall come a myghtyer after me, whose shoes I am not wozthy to vnlachet. Mat. 3.

Oure Lozd Chzist the vertue and wisedome of God, was not ashamed to begynne his pzedication with the same selfe theame, that Johñ the baptyste beganne wyth all. Do pennaunce. Foz the kyngedome of heauen is at hande. mat. 3. 4.

Of humility.

The blessed virgin Mary, whyche was so reuerentlye saluted of the Angel, and calde the mother of the hyest, ware not proude there with, nor she cald not her self ỳ mother of God, but the hande maide of God. Nor she sent not for Elisabeth her kinswomã, but mekely went vnto her. And when ỳ Elisabeth replenyshed wyth the holy ghost, knew what was done, thẽ Mary commended the dyuine mercy and power, sayinge. My soule magnyfieth the Lord, for he hath loked on the humility of hys hande mayden. Luc. 1.

The Cẽturion answered mekely & faythfully, sayinge vnto oure Lorde being minded to go and heale his seruaunte. Lorde I am not worthy that thou shouldest come vnder my roofe. mat. 8.

When Peter sawe, that he at oure lordes cõmaundement had inclosed a greate multytude of fyshes, bee fell downe at his knees, sayinge, lorde go from me, for I am a synfull man. Luc. 5.

Oure Sauioure did forbyd them to publishe his miracles, to learne vs to flie & a voide the vice of pryde & vanity Mat. 8.

and

and to geue vs an ensample of humilitye. As it appeareth in the leaper, which was cleansed. And in the two blind mẽ, that wer restored vnto their sight. And again in the deft and dum which were healed. And in his transfiguration he said, shew the vision to no man. *Math. 17.*

When our Lord had said to the wo mãn Canane: It is not mete, to take the childrẽs bread, & to cast it to dogs. She answered. Truth Lorde, for the dogges eat of the crummes, whyche fal from their masters table. *mat. 15.*

The disciples askinge Christe who is the greatest in heauen, he answered whosoeuer humbleth him self as this childe, the same is the greatest in the kingdome of heauen. *Mat. 18.*

Our Lord induced an ensample, or a parable of humble and meke ciuilitye, saying. When thou art bydden to a wedding, syt not downe in the hiest roume. *Luc. 14.*

The ensample which our Lord bringeth in of the proude Pharisey, & the hũble Publican, is very good to auoid *Luc. 18.*

pride, and to follow and ensue humility.

The humility of Jhon the Baptist doth diuersly apear. For he did iudge but meanely of him self, when that ye people perchaunce estemed him to be Christe. I am not Christe. Also hee spake lowly. I am a voyce crying in the desarte. He denied hym selfe to be Christ or a prophet. And he was but meanely araide with Camels heere. And he chose but a simple & a meane habitation. He was in the desart.

Iohn.2.

Iohn.1.

Iohn.1.

We read that Mary Magdalen did sit most humbly and very oftentimes at Jesus fete, and harde the worde of God.

Luc.7.10.

Peter answered our Lorde moste humbly, askinge him whether he loued hym more then the other disciples, and said, ye Lord, thou knowest that I loue thee.

Iohn.21.

We may, and ought to take ye most notable examples of humility of our sauiour. For he would be conceyued in a despised country, that is in Galile. Of the which it is wrytte. Search

Iohn.7.

and

and looke, for oute of Galile aryseth no prophet. And Nathanaell wondering said. Can there come anye good thing out of Nazareth? Item he was borne, of an humble and a meke mother, the which said, he beheld the humility of hys hand mayden. And in a small cotage, and a low place, for she laide him in a maunger. And for the space of rrr. yere, he was in the world in a manner as vnknowne, so that there is nothing red of hys doynges, but that he, when he was rii. yere of age, remained at Jerusalem, & was found in the temple hearynge, & questionyng, & determinyng. The which thing maketh against those presumptuous persons, that take vpon them to hastely the office of a teacher. And then he went downe with Mary and Joseph, and was obediente and subiect vnto them. Then beyng about a rrr. yere of age, he came to Jhon Baptist, to be baptised of him. But he set not for him. The which thynge maketh sore against those, that disdayne to go to theyr inferiors. Likewyse he

Iohn. i. *Luc. i.* *Luc. 2.* *Luc. 2.* *Luc. iii.* *mat. 3.*

chose him lowly and poore disciples, & wal humility was conuersāt among them, and taughte them to be meeke
Mat. 11. humble, saying: learn of me, for I am & meeke & lowly. And he cald him self more often the son of man, than ỹ son of god, although they wer bothe two after the two natures which were in him. Yet moste commenly he woulde naine hym self after thinferiour and
Lhon. 2. lowest nature. He was conuersant w̄ men, and wold be present at poore ma riages where they lacked wyne. He went to no costly and riche mariges, in the whyche there is moofte commonlye enorme and great excesse.
And when he knew, that they would
John. 6. come and take him vp to make him a
Mat. 17. king, he fled vp into a mountain: and
Luc. 9. he paid as a seruaunt or as an aliene the tribute monye. For he hadde not wheron to lay his head. And going a bout to castels and villages, he went continually a fote, so that he beynge
John. 4. weary of his iourny, set on the well, and desyred the woman of Canane to geue him drinke. And when he came

to

to Jerusalem, he had no horse to ride vpon, but an asse. And departing frō this world vnto his father, he lefte a speciall example of humilitye, when he washed his disciples fete, and wyped them with the towel, wherwyth he was girded. But in hys passyon, he most chefely humbled hym selfe, euen to death, and not to all kyndes of death, but to the death of the Crosse, the which kinde of death was moost shamefullst, as it appeareth in all the Gospelles. Of this it maye be noted, that proud men, and such as lone the world, are wont to be occupied about vil thinges, and to desire the same, or specially to glory in thinges obtained: the whiche thinges Christe hanginge on the crosse lacked, and hadde the contrarye. They maye be called these earthly aboundaunce. Worldly wisdome. Carnal plesure. The fame and praise of the people. A rought of seruauntes. The fall of theyr ennemyes. A nomber of frendes. But our Lord Christ Jesus vppon the Crosse was most poorest, for he was spoyled of his garmentes.

mat. 21.

Ihon. 13.

philip. 2.

Ihon. 19.

Ye

He was taken for a fole and vnwise.
For the preachinge of the crosse, is to
1. Cor. 1. them that perish folishnesse. Item he
was diffamed, and called a deceaver
of the people. For the hye Prynces
sayd by hym, we remember, that this
deceiuer said. &c. And beyng vpon the
crosse he was wel nie ouercummed, &
inclinynge of hys heade gaue vp the
ghost. And ther he had no frendes. I
Esa. 63. haue troden the presse my self alone,
and of al people ther is not one with
me. My louers and frendes hast thou
Psal. 87. put awaye fro me. And on the crosse,
he lacked seruauntes, his Dyscyples
Psal. 87. left hym, and went from hym. And I
am made as a man wythout helpe.

When Peter came into Cesaria,
Act. 10. Cornelius met hym, and fel downe,
and worshypped hym. But Peter ta-
king him vp, said I my self also am a
man.

Paule and Barnabas hearing that
they of the city of Listra said that they
Act. 14. wer Gods, and wold haue done sacri-
fyce vnto them: rent theyr clothes, &
ran amonge the people, saying: Syrs
whye

why do ye thys: we are mortall men lyke vnto you &c. And yet scarse refrained they the people, that they had not done sacrifyce vnto them.

Paule the Apostle labourde wyth hys owne handes to get that was necessary for hym self and hys felowes: and therefore he drue to Aquila and Priscilla, the whyche were tent makers, as he hym selfe was. *Act. 18.*

And in an nother place hee saithe. These handes haue mynystred vnto my necessityes, and to them that wer wyth me. *Act. 20.*

And Paule dyd iudge and think of hym self, but meanely and lowly, the whiche trusted to the prayers of hys brethren, saying by the helpe of your prayer for vs. *2 Cor. 1.*

He desired very diligently the prayers of other men, sayinge: I beseeche you brethren for oure Lorde Jesus Christes sake, and for the loue of the holye fprite, that ye healpe me wyth your prayers. *Roma. 15.*

And Paule dothe inwardlye wyth hys owne wordes declare true humilitye,

He was taken for a fole and vnwise.
For the preachinge of the crosse, is to
1. Cor. 1. them that perish folishnesse. Item he
was diffamed, and called a deceaver
of the people. For the hye Prestes
sayd by hym, we remember, that this
deceiuer said. &c. And beyng vpon the
crosse he was wel nie ouercummed, &
inclinynge of hys heade gaue vp the
ghost. And ther he had no frendes. I
Esa. 63. haue troden the presse my self alone,
and of al people ther is not one with
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And Paule dothe inwardlye wyth hys owne wordes declare true humi

litye,

lity, when he saith, I am the leaste of
1. Cor. 14 the Apostles, which am not worthye
Thes. 2. to be called an Apostle. And agayne
1. Cor. 15. he saithe: Jesus came into the worlde
1. Timo. 1. to saue sinners, of whom I am chefe.
Yea, he exhorteth men most diligentlye to humilitye, sayinge. Be not hye
Roma. 12. mineded: but make your selues equal
to them of the lower sort. And again,
Philip. 2. in mekenesse of minde, let euery man
esteme another better then him selfe.

Of Pryde.

Cap. xcviii.

Eue for the appetite and desyre y
Gen. 3. she had to excell, after she hadde
hard, ye shalbe euen as Gods, did
eat of the tree, which she was forbidden to eat of.

It was geuen & graunted to man,
Gen. 1. to eat fish, foule, and other beastes, ye
shall haue rule of the fish of the sea, &
foule of the aire, and cattell. &c. And
Gene. 9. the fear and dread of you shalbe vpon
al the beastes of the earth.

Theyr pryde which wolde buylde a
Gen. 11. tower vnto heauen, was condemned
by

by the confusion of languages.

When Agar saw that she had conceyued, she despised her maistresse. Gen. 16.

Against those that glorifye themselues that they are first borne, is, that Cain was borne before Abell. Esau before Jacob. And Judas was ỹ forth amonge the children of Israell. And Manasses Josephes sonne was borne before Ephraim, and yet he obtained the benediction and blessynge of the right hand. And Dauid was the least and yongest of all his brethren. And Adonias was born before Salomon. And so forth of many other. Gen. 4. 15. Gen. 29. Gen. 48. 1. Re. 16. 2. Re. 3.

Pharao answered to proudly, whē he said, I know not the Lord, nether wil I let Israel go. Exodi. 5.

The rebellion that Chore & other made against Moses came of pryde, for Moses said vnto thē, ye are very haut & make much to do, ye children of Leui. Nume. 16.

Abimelech beyng smytten of a woman, called vnto hys harnesse bearer and sayed vnto hym. Slaye me, that menne saye not of me, a woman slue him. Iudi. 9.

Saule

Of pryde.

1.regu.15 Saule desired Samuel to honoure hym before the elders of the people, & before Israell.

2.regu.24. The sinne of elatiõ and pryde was greuously punyshed, when Dauyd caused hys subiectes and people to be numbred.

3.regu.12. The pleasure and luste that kynge Jeroboam had to beare a rule, fearing that the people wold reuert and tourne to the house of Dauyd, caused him to inuente golden calues, and to make the people to worshipp them, for he desired that they should rather depart and go from theyr God, then frõ theyr Lord.

Iudith.1. After that the victorye was obtayned agaynste Arpharat the kynge of Jewes, then was the kyngdome of Nabuchodonozor the kynge of the Assirians exalted, and hys harte was lyft vp.

Iudith.3. Nabuchodonozor commaunded Holoferneste that he should rote oute all the Gods of the land: to thintent that he onlye myghte bee called and taken for the God of the nations, whyche

Holofer-

Holofernes with his power brought vnder hym.

When proude Aman sawe ỳ Mardocheus woulde not worship him, he counsayled the kynge to destroye all the Iewes. *Esther. 3.*

What most proudest Aman woulde that men should bow their knees vnto him, and of men he would be worshipped. But it is to be noted, that ỳ selfe same pride was the cause of so much euil in it selfe: ỳ he beyng angry & disdaynful, esteemed al other thinges which he possessed as nothinge. *Esth. 3.*

Oure Lorde by the prophet Esaye doth detest the signes and tokens of pride, saying. Because the daughters of Sion are become so proude, and haue waulked with stretched out neckes, and with wayne wanton eies. &c. *Esa. 3.*

What sayinge of Esay, I wil clime vp into heauen. &c. and wyll be like ỳ highest of all. Is vnderstanded literaly of Nabuchodonozor. *Esa. 14.*

Of Moab it is thus writtẽ. We haue hard of the pride of Moab, he is very proude, his pride, his arrogancy. *Esa. 16.*

and hys indignation, is muche more then is his strength.

Dani. 5. Because Nabuchodonozor kinge of Babilōs hart was proude & his spryte or stomake set so fast to wilfulnes, he was desposed from his trone, and his glory & maiesty was taken from him.

Dani. 5. Balthazar Nabuchodonozor ỹ king of Babilons sonne, did not submit his hart, but was elevated againste oure Lord of heauen. And therfore he was slayne: and Darius the Mede succeded him in his kyngdome.

1. mach. 1. Antiochus came vp to Jerusalem wyth a mightye people, and entred proudely into the Sanctuarye, and tooke awaye the golden aulter, the candelsticke, and all the ornamentes thereof. &c.

1. Mach. 3. They that Judas Machabeus sente to kepe and defende the lande sayed when they shoulde go to fyghte. Let vs get vs a name, & go fyght against ỹ heathen that are rounde aboute vs.

1. Mac. 7 Alchimus that woulde haue bene made the hye preest, and certain other wicked men went to kinge Demetrius

us and accused Judas and the people of Israell.

When Nicanor harde of the burnte sacrifices that were offerd of the Jewes for the king: he laughinge them to scorne, mocked them, and spake proudly and disdainfully. 1. macha vii

Antiochus esteemed and thought in his pryde, that he mighte make men saile vpon the drye land, & to go vpon the sea, suche an hye mynde had he. 2. Mach, 5.

Nicanor cominge to fyghte agaynst Judas & his fellowes thought him so sure of the victorye, that he solde the Jewes or euer he saw thē in ỹ fielde. 2. Mach. 8.

Antiochus beynge put to flyghte most shamefully and wyth dyshonour by per sis spake proudly saying, that he wouldē come to. Jerusalem, and make it a graue for the Jewes. But our Lorde smote hym wyth an vncurable dysease and plage. 2. mach. 9.

When the Jewes sayed. There is a mighty Lord in heauen, ỹ which hath cōmaunded ỹ seuenth day to be kept: Thē sayed Nicanor. And I am mighty vpon earth, to commaunde theym

for to arme them selues, and to per-
2. Mach, 15. forme the kinges busines. And elcua-
ted wyth greate pryde, he deuysed
to ouercome Judas, and to bryng a
waye the victorye.

When the disciples had saied, Lord,
Luc. 10. euen the verye deuels are subdued to
vs through thy name. Our lord refrai
ned thē saying. I saw Satan as it had
bene lightning, falling down frō hea-
uē, neuertheless in this reioyce not.

The pryde of ỳ Pharisey, the which
Luc. 18. bosted him selfe, and condempned his
neighbour, is dysalowed.

Herode vpō a day appoynted, arai-
ed him in royall apparell, and set him
in his seate, and made an oration vn-
Act. 12. to the people. And the people gaue a
shoute, sayinge. It is the voyce of
a god, and not of manne. And immed
yately the Aungell of oure Lorde
smote hym, because hee gaue
not God the honoure. And
he was eaten of wor-
mes, and gaue
vppe the
ghost.

¶ Of vayne bostinge.
and crakinge.
Ca. xcix.

Gaall Ebeds sonne sayed vnto hys felowes: what is Abimelech: and what is Sichem that we shoulde serue hym: Woulde God hys people were vnder my hande, that I myghte take Abimelech oute of the waye. *Iudi. 9.*

Sampson wyth hys bare handes tare a Lion, neyther tolde his father nor his mother what he had done. *Iud. 14.*

Goliath the Philistine defyed the hooste of the Israelytes, and demaunded that one shuld come to fight with hym hande to hande. *1. regu. 17.*

Adonias the sonne of Hagith exalted hym selfe, sayinge, I wyll be kynge. But hys kyngedome dured not longe. *3. reg. 1.*

Benadab the kynge of Siria sente messengers vnto the kinge of Israel, & sayed. Thus & thus doo the goddes to me. If the duste of Samaria be ynoughe for all the people that folow

me, To take euery man an handfull. But he was well answered, that he whych putteth on hys harneſſe shuld not boast hym selfe, as he dothe that putteth it of.

4. regu. 18 Rapsaces spake hye & proude wordes in ỹ kinge of Assirians name, sayinge, haue they delyuered them oute of ỹ lande of the king of Assirians. &c.

Iudi. 6. Holofernes sayed to Achior, when we slaye them all as one man, then shalte thou also perysshe wyth them, through ỹ swearde of the Assirians, & al Israel shalbe destroyed wyth the.

Esther. 5. Aman beynge inmitted and calde to Esthers banket, sent for his frends and hys wyfe, and tolde them of the glory of his rychesse, and of the multitude of hys children, & that be & the king onely shuld dine with ỹ Quene. And yet note, ỹ he the next daye after, was hangde vpon ỹ galous, ỹ which he had prepared for Mardocheus.

Esa. 10. Esay hath dysclosed the wordes of the king of ỹ Assirians: Thus haue I done through ỹ power of mine owne hand, & through my wisedome I vnderstode

derstode it. And there was no man y durst moue a feather, or opē his mouthe, or once whysper.

This saying of the prophet, I wyl clyme vp into heauen, & set my seat aboue the starres of God, and will be lyke the hyghest of al, is literally vnderstanded & ment by Nabucho. &c. *Esa. 14.*

Jeremy saith of Moab. I know her stoutnesse, her boasting, her arrogancy, and the pride of her stomacke, and that vertue is not by her. *Iere. 48.*

Nabuchodonozor said vnto Danyels thre fellowes, that wold not worshyp hys golden Image. What God is there, that may deliuer you out of my handes? *Dani. 3.*

Nabuchodonozor walkyng in hys haule, sayd: Is not this the great city of Babilon, whyche I my selfe haue made a kynges court, wyth my powr and strength for the honour of my maiesty: whyle these wordes wer yet in hys mouth, there fell a voyce from heauen. &c. *Dani. 4.*

When Hereon hard say, y Judas had gathered vnto him ycongregatiō

1.Mac.3 of the faithful, he ſaid. I wyl get me a name, and ouercome Judas, the whiche contrariwiſe, did ouercome hym ſone after.

Demetrius the ſonne of Demetrius ſent vnto Jonathas, ſaying: come
1. Mach. x. downe to vs into the plain field, and there let vs proue our ſtrength together, thou ſhalt find that I haue valiant men of warre with me, aſke and know whom I am. And yet his chāce was but euill.

Nicanor purpoſing to fight againſt
2. Mach. 8. the Jewes, cald marchaunt men vnto hym, promiſing that he would geue them lxx. Jewes for one talent.

The multitude of armed men com-
2. mach. 9. minge together, Antiochus was put to flighte from Perſepolis a citye of Perſia with ſhame and dyſhonoure. And yet he ſpake proudly, ſaying, ý he wold come to Jeruſalem, and make it a graue for the Jewes.

Nicanor did aſk of the Jewes, whe-
2. mach. 15 ther there were a mighty one in heauen, that commaunded the Sabothe day to be kept. And when they ſaid,

the

the mighty Lord in heauen cõmaun-
ded the seuẽth day to be kept, he said.
And I am mighty vpon earthe.

Peter said verye boldlye vnto oure
Lorde. Thoughe all men be offended mat. 26.
because of thee, yet wil not I be offen
ded. And yet afterwardes it chaunced
farre otherwise.

They that boast and crake moste of
them selues, do chaunce to lye, they Mat. 4.
follow specially the deuyll, the which
when he had shewed our Lord all the
kingdomes of the world, said: al these
thinges are deliuered vnto me, and I Luc. 4
geue them to whome I wil.

Our Lord against those that be bo-
sters and arrogante, dothe bryngs in Luc. xviii
the example of that Pharisey, saying.
I am not as other men are, or as this
Publicane.

The Pharisees spake woordes of
greate arrogancye to him that was Iohn. 9
borne blynde, and restored agayne to
his sight by oure Lorde, and he wyth
good reason confounded them. Thou
art all together borne in synne, and
dost thou teach vs?

Iohn.19 Pilate but to arrogantly said vnto oure Lorde: knowest thou not that I haue power to crucify thee, and haue power to lose thee?

Of elections.

Capitu. C.

Exo.18. MOses vsing Jetros the priest of Madians counsel, did elect and chuse vnder iudges or prelates men of actiuity and power, and suche as feared God, true men, and hatyng couetousnesse.

Nume. 17. Our Lord commaunded Moses to take xii. rods after the nomber of the tribes of Israel, & the name of Aaron was in the tribe of Leui. And when he had put thē in the tabernacle, on ỹ morow he found Aarons rod budded.

Nume. 31. Moses purposing to reuenge Israel of the Madianites, said. Let ther be chosen a M. out of euerye tribe of Israel, to the warres.

Nume. 27. When Moses which had disobeied the will of God, shuld die, he prayd our Lord meuoutly, saying. Let the Lord of the spirites of all flesh, set a man o-

uer

uer the congregation, and our Lorde
ordained that Josue the sone of Nun
should be his successor, and guyde of
the people in his steade.

After the death of Josue, the childrē
of Israel asked counsel of our Lorde, *Iudith.1.*
saying: who shal go vp before vs, and
be the captain of the warre? And our
Lord said, Judas shal go vp.

When the men of Israel saw that *Iudi.8.*
Gedeon had fought strongly and mā-
fully for them: they said al vnto him,
raign thou ouer vs.

The elders of Galaad wente vnto *Iud.11.*
Jepthe, & sayd vnto him, come and be
our prince and captaine, and fight a-
gainst the children of Amnon.

Ther was a man of Beniamin na- *1.regu.9.10*
med Cis, the same had a sonne called
Saule, a chosen and a good man, nor
there was not a better in all Israell.
Oure Lorde disclosed vnto Samuell
that he shuld be chosen, and anoynted
vpon the people of Israel.

Samuel at the special commaunde- *1.regu. 16.*
ment of our Lord went to Bethleem,
and anoynted Dauid the son of Isai

kyng

king vpon Jerusalem and Jsraell.

2. regu. 2. Saule being dead, the menne of the tribe of Juda came and anoynted Dauid king ouer the house of Juda: after
2. regu. 5. that, al the tribes of Jsraell came vnto him, and anoynted him king ouer all the people of Jsrael. And therfore he saith in his Psalmes, he hathe chosen his seruaunt Dauid. And in a no-
1. Para. 28. ther place. It hath pleased our Lord, to chuse me kynge ouer all the people of Jsrael.

1. Para. 28. And Dauid drawynge towardes hys deathe, saide vnto the elders of Jsrael. Of all my sonnes, our Lorde hath chosen Salomon my sonne to sit vpon the seat of the kingdome of our Lord in Jsrael.

3. regu. 11. Jeroboam by the terrible iudgement of God was chosen and taken to be king ouer ten tribes of Jsraell. And yet he was the occasion that the people departed and went from god.

4. regu. 10. Jehu wrote letters, and sent to Samaria vnto the rulers and best of the city. Of all our masters sonnes chuse the best, and him that shal please you,

and

and set him on his fathers seate, and fight for your Lordes house.

All Judas frendes came together, and said vnto Jonathas, for so muche as thy brother Judas is dead, ther is none like him to go forth against our ennemyes. Wherefore we thys daye chose thee for him, to be oure Prynce and captaine to order and to fyghte our battaile. 1. mach. 9.

Our Lorde called his disciples, and of them he chose twelue, whom he called apostles. Luc. 6.

After the assention of our Lord, the disciples appoynted two, Joseph and Mathias: and when they praied, they said, Thou Lord whiche knowest the hartes of all men, shewe whether of those two thou hast chosen to take the ministration of thys apostleshyp vpō hym. Act. 1.

The sayinges of the apostles pleased the whole multitude. And they chose Steuen a manne full of fayth, and full of the holye ghost, and Philippe &c. Act. 6.

As the Disciples ministred to our Lorde

Act.13. Lord and fasted, the holy ghost saide. Seperate me Barnabas and Saule, for the worke where vnto I haue called them.

Of good Princes and Prelates. Ca. Ci.

Ex.6.7.8.9 MOses the good prelate went in oftentimes to Pharao, to deliuer the people from the Egiptiacal seruitude and bondage.

Exo.14. Moses did comfort the people that wer afraid, saying. Fear ye not, stād stil, our Lord shall fight for vs, and ye shal holde your peace. He spake wyth his mouth, but praid our Lorde with hys hart, as it appeareth there.

Exo.15 Moses cried for the people vnto our lord, whē they murmured against him.

Exo.16. A good prelate must refer all thinges to our Lord. And so Moses sayde, your murmuringes is not agaynste vs, but against our lord.

Moses when Israel fought against Amelech, went not to the battail, but sent his seruaunt Iosue only, and yet

as

as touching his part, the warre was lost. But he standinge in the toppe of the hil, applied and turnd him to prai vnto our lord. Exo. 17.

When Moses should depart from the people, and ascend vp to the moũtaine, he left them two good vicares and gouernoures, that is Aaron and Hur. Exo. 23

Our lorde semed to be willynge to confound and destroy the synfull people, and promised vnto Moses greate dignity and honoure. And yet Moses did pray instantly for the people, And note, with what seueritye he punyshed the people, for whome he prayed our Lord so instantly. Exo. 32

Moses gaue vnto the Leuites xii. oxen, and vii. charettes, the whyche the lordes of the tribes of Israell had offred. But he gaue nothing to the chyldren of Caath, although they were nearer of kin vnto hym, because their office was to beare all thynges vpon their shoulders. Numer. 7.

Moses wished and desired that all the Lordes people could Prophecye.

Pot.

Notwithstanding that his honor, as it semed, should therby haue bene diminished.

Numc. 11.

After that the spies were retorned, our Lord said to Moses, how long do thys people prouoke me, & how long will it bee or they beleue me? I wyll smite them therefore with the pestylence, and wyl make of the a prince of a greater nation, and mightyer then this is. But Moses wold be preferde no hier.

Nume. 14.

The people perishing for the tumult & murmuringe that they made againste Moses and Aaron, Moses saide to Aaron. Take a censare, and put fire therin out of the aultare, and pour on cense. and goe quickly vnto the congregacion, that thou mayste praye and obtayne the forgeneuesse for them.

Nume. 16.

When Moses shuld dye, he prayed our Lorde mooste diligentlye that he wouldde prouide the people of a meete and a good captain. But yet in speciall he would name none.

Nume. 27.

Israell serued oure Lorde all the

daies

dayes of Josue. &c. For why a good prelate is very mete to direct the people in the waye of our Lorde. Iosu. 24.

Samuel iudged al Israel and went about Bethel. Calgala, and Masphat. that they whiche hadde nede of hym, might the easlyer come vnto hym. 1. regu. 7.

Samuel saied vnto the people. God kepe me from this synne, ỹ I shoulde cease to pray for you, and I wil teach you a ryght waye and a good. 1. regu. 12.

When Dauid sawe the Aungell ỹ smote the people, he offerd him selfe to be beatē for them, let thyne hād (I praye the) tourne agaynst me. 2. regu. 24.

Al they of Israel hard of the iudgement, whyche the kynge had iudged betwene the two wemen, and they feared the kynge, for they saw that the wysedome of God was in him to do iustice. 3. regu. 3.

It is a signe and a token that oure Lorde dothe loue the people when he geueth them a good prelate. For the Quene of Saba saied, our Lord loued Israell, and therefore he made ỹ king ouer it, to do equity & righteousnes. 3. regu. 9.

3.regu.20. Oure Lorde beynge purposed and wyllinge to deliuer the king of Siria into the kinge of Israels handes, sent him worde by his prophet, that the kinge shoulde beginne to fighte and geue battaile.

As longe as Ioiada the byshoppe 4.regu.12. lyued, Joas the kynge of Juda was good, and did that whyche was good in the sighte of oure Lorde. But the byshoppe beynge dead, he did muche harme.

Iosaphat the kinge of Juda, set iud- 2.Para.19. ges in the lande ouer the people, and dyd faithfullye, and wysely instruct them. Take hede, sayeth he, what ye do, for ye execute not the iudgemet of man, but of God, whiche is wyth you in the iudgemente. Wherefore nowe, let the feare of God bee vpon you, and take hede, and be doynge the thinge that pleaseth hym, for there is no vnrighteousnesse with the Lord oure GOD, that he shoulde haue any respecte of persons, or take re- wardes.

Hezechias kinge of Juda caused the

brazen

brasen serpent to be broken in peces: 4. regu. 18.
because it was vnto the people an oc-
casion of committinge ydolatry.

The postes wente with letters thor- 2. Para. 30.
owoute all Israell and Juda at the
kynges commaundemente and hys
Lordes, sayinge. Turne againe vnto
oure Lorde. &c.

As Esdras was prayinge and we- 1. Esd. 9.
pyng for the transgression of the peo-
ple, there resorted vnto him a greate
company of men and women, and the
people folowinge his ensample wept
and lamented very sore.

Eliachim the hye preast hearinge Iudith. 4.
of the power of Holofernes, wente
rounde aboute all Israell: and spake
vnto them sayinge. Be ye sure, that
oure Lorde wyll heare youre petitio-
ons, if ye contynue stedfaste in fas-
tinges and prayers in the syghte of
oure LORDE. And thus he com-
forted the people wyth good exhorta-
tions.

A good prelate must be as a good fa-
ther vnto ỹ people cõmitted vnto him
for it is writtẽ by Esai of Eliachim,

Esa. 22. whome oure lorde set and dyd constitute in Sobnas the rulers place: he shall be as a father of such as dwel in Jerusalem.

After that Judas Machabeus was 1. mach. 9. dead, ther spronge vp wicked persons throughout all costes of Israell, and exhorted all such as did euyll, to wickednes. And in those daies there was greate hunger. &c.

When men thought that Jonathas 1. Mach. 12. was slayne by Tryphon. Then all the heathen that were rounde aboute them, soughte to destroye them. For they saied, now haue they no captain, nor any man to helpe them, Therfore now let vs ouercome them, and rote out their name from amonge men.

It is well sayed, that the prudencye 2. Mach. 3. and pitye of Onias the hye preaste, and the goodnesse of other godly subiectes, was the cause of peace, and good estate of the holy citye.

Onias did wel resyste Heliodorus, 2. mac. 3. goynge aboute to spoyle the temple, and to take awaye suche thynges as was layed vp for wyddowes and fa-

therlesse

theirlesse chyldren.

Our sauiour and lord Jesus, where he calleth him selfe a good shepherde, by and by he submitteth the cause, sayinge, a good shepharde geueth his lyfe for the shepe. And agayne I geue my lyfe for the shepe. Whereby he dothe vs to vnderstande, what thinge is required, that a mã may be called a good shephearde. *Iohn. 10.*

When our Sauiour, after his resurrection, was mynded to committe the cõgregation of the church to Peter: first he proued him, sayinge, Simõ, louest thou me more then these? And note, that he examined him of dilection, & not of knowledge, not of practice, or contemplation, but of the dede, not of the lawe. For he asked hym not once, but thryce. If thou loue me, fede my shepe, clyppe them not, nor slaye them. For whye a good prelate muste feede hys shepe, wyth worde, example, and bodely foode. *Iohn. 22.*

Peter perceyuinge that the Jewes marueled, and iudged euyll of the dis-

cyples, lifted vp his voyce, and sayde
Act. 2. vnto them. Ye menne of Iewrye. &c.
where he defendeth his flocke moost
constantly, and most holsomlye ouer-
commeth his aduersaries.

We maye consider here by Paule,
the prelate of all excellent goodnesse,
Iohn. 10. that dilection dothe moost specyallye
pertaine to a good prelate. For the
prince and chefest of all pastoures did
so loue his sheape, that hee gaue hys
life for hys sheape. The whych loued
theym euen to the latter ende.
And Paule was meruelous feruente
in that kynde of dilectyon and loue.
And therefore he saide. I wyll verye
gladlye bestowe, and wyll be bestow-
2. Cor. 12. ed for your soules, thoughe the more
I loue you, the lesse I am loued a-
gayne.

Item there oughte to bee in a pre-
Sapi. 6. late the science & knowledge of scrip-
ture. Chuse and loue the lyghte of
wisedome, the which doth profyt the
people. Or elsse howe can he dyscerne
1. Cor. 7. 3. Leprosy, from no Lepprosye, or iudge
the people cõmitted vnto him. Paule
had

had an excellent knowledge bothe in deuine & humain matters, he gaue vn to babes in Christ milke to dryncke, & spake wisdome among those that are perfect. And he was take vp into the third heauen, & harde secreat wordes which no man can vtter. 2 Cor. 12.

The loue of subiectes, and knowledge of scriptures, causeth a presydent or a prelate to be dilygent. Lette him, saithe Paule that ruleth, doe it with diligence. The which solicitude and diligence Paule vsed mooste feruently towardes his neighbors. And therfore he saithe, beside the thynges whych outwardlye happen vnto me, I am combred dailye, and do care for all Congregatyons. And in a nother place. I woulde ye knewe how great solicitude & care that I haue for you. Of and by these three foresayd thynges thinstruction of the learned doth follow, and therfore our Lorde dothe promyse by Jeremy: sayinge, I wyll geue you herdmen after mine owne minde, whiche shall feade you wyth learning and wisdome. Roma. 12. 2. Cor. 11. Collo. 2.

1.Esd.7. As Artaxerxes said to Esdras, and to the iudges of the people. Teache the vnlearned freelye, the whiche thynge Paule the doctor of the heathen hath done euidently, teaching the vniuersall worlde other by worde or wryting a teacher of the gentiles wyth faythe & verity and openeth the sauor of hys knowledge by vs in euery place.

i.Timo.2. 2 Cor.2.

Exo.18. Also a good prelate ought to dispose and ordeyn his offices among his subiectes, as Moses did, the which by the counsell of Jethro made amonge the people rulers ouer hundreds, ouer fifty, and ouer ten. Paul dyd the lyke in ỳ church. Other thinges wyl I set in order when I come. And for ỳ thyng he said vnto Tite. For thys cause left I thee in Creta, that thou shouldest reforme the thinges that are vnperfect, and shouldest ordayne elders and prieſtes in euery city, as I had apoynted thee.

i.Cor.11

Titc.i.

exo.14. Item a good Prelate muſt animate and comfort the weaklings and fearful, as Moses did, when he saide vnto the fearful people, feare not, our lord

shall

shal fyght for you. And Paul did that thing very wel, sayinge. Be stronge and of good comfort in our Lord, and through the vertue and power of hys might, put on al the armor of god. &c. *Ephe. 6.*

And again. Consider how that he endured such speaking against hym of synners, least ye should be wearyed & faint in your mindes. *Heb. 12.*

A good Prelate should defende the oppressed: as Onias the hie priest did, the which did constantly resist Heliodorus going about to spoyle the temple, and how valiantly Paule withstode the false Prophets, it is manyfest in the Actes. And he saith, wher in so euer any man dare be bold, I dare be bold also. And therefore he sayde ỹ he fought. So fight I. not as one that beateth the ayre. And I haue fought a good fyghte. I haue fulfylled my course. *2. mach. 3* *2. Cor. 11.* *2. Timo. 4.*

A good Prelate shoulde be a comforter of thafflicted, as Eliachim did, when Holofernes besieged Bethelia. And Paule was equal with hym in this part, and saithe. Blessed be God

the father of our Lord Jesus Christe,
2. Cor. 1. which is the father of mercy, and the God of all comfort, which comforteth vs in all our tribulation, in so muche that wee are able to comforte them, whiche are in any maner of trouble. And againe. I beseche you brethren,
Heb. 13. suffer the worde of consolation or exhortation. And such wordes of consolation he vsed specially to the Philippians and Thessalonās, as it is manifest to those that wyl searche & loke for it.

A good prelate must stirre vp those
Gen. 42 that be slouthful and colde. As Jacob the Patriarch did, the which hearing that there was vitailes and corne to be sold in Egypt, said to his children. Why do you neglecte it? And that thyng could that noble Paule do full well. It is nowe time (sayeth Paule) that we should awake oute of sleape.
Roma. 13. And he saythe: Awake thou that sleapest, and stande vp from deathe, and
Ephe. 5. Christe shall geue thee lyghte. And againe. I warne thee that thou stirre vppe the gyfte of GOD whiche is

in

in thee, by the puttynge on of my handes.

A good prelate in as muche as hee maye, muste helpe the neady to haue that that is necessarye for them. We haue an ensample of that in Elizeus, the whyche dyd distribute to the chil- 4. regu. 4
dren of the prophets twentye loues. The whyche thynge Paule dyd ful- fyll moost diligentlye, hauyng in re- membraunce these wordes. It is more blessed to geue, then to receyue, as he saithe. And when he had not what to geue, he procured it of other mē, as it doth wel apeare to the Corinthians. Concerning the gathering. &c. and a- gaine. He whiche soweth lyttle, shall reape little.

Act. 20.

1. Cor. 16.

2. Cor. 9.

It pertaineth to a good prelate to bringe those lowe that are proude. And Moses purposing to do the same sayed rebukyngly. Ye make much to doe, ye children of Leuy. And Samu- ell sayde vnto Saule. Wherfore hast thou not harkened vnto the voyce of our Lord.

Nume. 16.

And

And Paule was very well learned in this art, saying. Some swel as though I wold come no more to you, but I wil come to you shortly, if God wil, and wil know not the words of them which swell, but the power. And in a nother place. Charge them whyche are riche in this worlde, that they be not proud and hie mineded.

i.regu.15.

1.Cor.4.

1.Timo.6.

Againe a good Prelate ought personally to viset those which are farre of, and are not able to come vnto him the which thing Samuel dyd fulfyll. For he went about Bethel, Calgala, and Maspha, and iudged the people. And who at anye time exercysed that thing as Paule did: the whyche from Jerusalem to the latter sea, fylled all places wyth the Gospel of Christ, and so, that he named hys lyfe a certayne course. I therfore so run, not as at an vncertaine thing. And I haue fulfylled my course.

i.regum.7

Roma.15.

i.Cor.9.

2.Timo.4.

Also a good Prelate oughte to punish transgressors, as Moses did, whē they worshipped and prayed vnto the molten calfe. Nor Paul was not neglygent

exo.32.

lygente in this parte, but sayde. The weapons of oure warfare are not carnall thinges, but thinges myghty in God. Then there folowth. And are ready to take vengaunce on all dysobedyence. And also. Shal I come vnto you with a rod, or elsse in loue, and in the spryte of softnesse:

2. Cor. 10.

1. Cor. 4.

A good Prelate oughte to extirpe & wede oute the stubburne and pestyferous from amonge the people: as Moses did with Chore and hys, whyche claue vnto hym. Seperate sayeth he, and stand thou and all the congregation aloke. And then vnto thother he sayd. Depart from the tentes of these wycked men. And Paule saith of him that kept hys mother in lawe. I haue determined to deliuer him vnto Sathan for the destruction of the flesshe. And afterwardes. Pourge ye the old leuen. And he deliuered vnto Sathan Hymeneus and Alexander, to learne not to blaspheme.

Nume. 16.

1. Cor. 5.

1. Tim. 1.

And to make an end, this good prelate must pray for all men, as Moses dyd, the whych prayed vnto our lord.

Exodi. 32.

And

1. regu. 12. And as Samuel did. God forbid that I should synne againste oure Lorde, and cease praying for you. And Paul

Roma. 1. did fulfil this thyng most diligently, wythout ceasing I make mention of you in my prayers. And againe. We

2. Thes. 1. praye alwaies for you that oure God wyl make you worthy of his calling. &c. And he exhorted that it mighte be

1. Timo. 2. done. I pray you that aboue all thynges, prayers may be had for all men, and kynges.

Of euil princes and prelates. Capi. CII.

Numc. 15 OUr Lord commaunded Moses saying: Take all the heades of the people, and hange them vp before the Lord against the sonne:

Exodi. 32. Moses said vnto Aaron, what dyd this people vnto thee, that thou haste brought so great a sin vpon them: as though he wold say, ỳ prelate should sin greatly against his subiects, that would incline to theyr euil wyll and purposes.

Ely

Helye corrected hys sonnes but slenderlye, the whyche thynge displeased oure Lorde verye sore, and yet wyth wordes he corrected and reprehended them, but he did it but softely, and not profitably nor sharply, what shall we then say of those that fauour men in mischefe, or of those that geue men an occasion of euyll? 1. regu. 2.

The whole wayt of the battayle tourned vppon Saule, and so he fell and was slayne. 1. regu. 31.

For Dauids synne that he comitted whē he nūbred his people, there dyed of the people seuentye thousande men. 2. reg. 24.

Because Roboam wold ouerpresse and charge his people, he lost ꝯ greatest parte of them. 3. regu. 12.

Jeroboam gaue an occasion to the people to departe & leaue God, when he made calues of golde, and cōmaunded ꝯ people to adore & worshyp them. 3. regum. 12.

Subiectes by the occasion of euyll prelates and rulers are at some times temporallye punished. Wherevpon Helias saied to Achab. Thou troublest al Israel, and thy fathers house. 3. regu. 18.

The

3.reg.22. The kinge of Siria commaunded the captaines of his Charettes, thus. Fight neyther with small nor great, saue only against the kyng of Israel. And that was only against that most wicked Achab.

2.Para.33. Manasses made Juda and the inhabiters of Jerusalem to erre, and to do worse then the Heathen, whome our Lord destroyed before the chyldren of Israel.

esa.i. Esay hathe expresst the synnes and fautes of the euel rulers and prelates that dwelt in Jerusalem, saying: Thy princes are wicked and companyons of theues. They loue gyftes all together, and gape for rewardes.

esa.14. And of Nabuchodonozor a verye euel prynce and gouernour, it is sayd. Thou hast wasted thy lande, and destroyed thy people.

Sobna the ruler of the temple beleued that he should lyue long in Jerusalem, and when he shoulde dye, to be honourably buried. But oure Lorde sayde thus vnto hym. What hast ỹ to do here, and whome hast thou here:

And

together, ỹ weake haue ye not holdē vp, and ỹ out casties haue ye not brought agayn, ỹ lost haue ye not sought, but churlyshlye and cruelly haue ye ruled them.

Dani.13. Those two iudges were euyll, that condempned Susanna to death, because she woulde not consente vnto them. When that she hadde therefore bene worthy to haue bene prayscd.

1.Mac.7 Kinge Demetrius made Alchimus that wicked traytoure hye preyest, and commaunded him to be auenged of the children of Israell.

3.macha.9. Bachides chose wicked men, and made them Lordes in the lande, the which ouercame Judas frendes, and brought them to Bachides.

2.Mach.4. Jason Onias brother, the whyche boughte the hye preasthode of Antiochus: had gotten the superiorite, he beganne to drawe his kinsmen to the rites and customes of the heathen.

Our Lorde doth touch the properties of euyll prelates, sayinge. The Scribes and the Pharisets syt in Moses seate. All therefore. What so euer they

And a non after there foloweth. I wil dryue the from thy station and dwellynge place. And hee semeth to be of those, the whiche sayed a lytle before. Let vs eate and drynke, for to morow we shal dye. *Esa. 22.*

Sedechias sayed vnto hys estates that desyred the death of Jeremy. Lo, he is in youre handes, for the kynge maye denye you nothinge. *Iere. 38.*

Our Lorde by his prophet Ezechiel speaketh agaynst euyll prophetes and prelates. Ye ascended not against them, neyther made you a wall for the house of Israell, that ye maye abyde ỹ better in the daye of our Lord. *Ezechi. 13.*

Our lord most terribly doth threaten euil and naughty prelates by his prophet Ezechiell, sayinge. Wo be vnto you shepheardes of Israell that fede your selues, shoulde not the shepheardes fede the flockes: By and by he discryueth the dedes of yll pastors, Ye haue eaten vp the mylke, ye haue clothed you with the woll, the best fed haue ye slayne. The sicke haue ye not healed, the broken haue ye not bound *Ezech. 34.*

thei bid you obserue, that obserue and do: But do ye not after their workes: for they saye, and do not. They binde together heuy burthens, and greuous to be borne, and laye them on mennes shoulders, but they them selues wyll not heaue at them with one of theyr fyngers. And he addeth sayinge, ye shutte vp the kingdome of heauen before mẽ, ye neither go in your selues, neyther suffer ye them that come to enter in. *Math. 23.*

The hyred seruaunte and he whych is not the shephearde, seeth the wolfe commynge, leaueth the shepe and flyeth. Ye careth not for the shepe, but for the skynnes. *Ihon. 10.*

Pilate knew that for enuy they had deliuered our Lord, and he knew that he was an innocente. And yet for the fauour and pleasure of ỹ people, and feare of Cesar, he delyuered him to their will and pleasure. *Math. 27.* *Iohn. 19.*

The chyefe prystes callinge Peter and John vnto them, commaunded thẽ that in no wise thei should speake nor teache in the name of Jesu. *Act. 4.*

Act.5. When the head preaste sawe that the Apostles dyd many sygnes and wonders, he rose vp, and al they that were with him, and layed handes on the Apostles and put them into the common prison. But the Aungel of oure lorde by nyghte, brought them forthe. Then wente the Magistrates with ministers and brought them a gayne. And after manye and longe counsailes thei calde the Apostles vnto them, beate them, and cõmaunded that they shoulde not speake in the name of Jesu.

The Jewes caughte Steuen, and brought him to the counsell, and whē
Act.6. 7. the chefe preastes hadde obiected and layed many thynges vnto hym, then sayed they, is it euen so? When he hadde truly & faithfully defended him selfe, and sharply reproued them, they stoned him to death.

Certaine menne hauinge a damsel, whome Paule delyuered of a spyryte
Act.16. whyche Prophesied, accused hym in suche wyse and Silas hys companion, that they troubled all the cytye.

The

The Magistrates and Judges with out any probation there of, cõmaunded thẽ to be beaten, and to be thruste into the hard and inner prison.

When Paule was broughte into the counsell he beganne to speake resonablye, but euen at the fyrst worde that Paule spake, the hye preaste cõmaunded hym to be smytten. Then sayed Paul. God shall smyte the thou paynted wall. Sittest thou and iudgest mee after the lawe, and commaundest me to be smitten contrarye to the lawe? Act. 23.

Paule had euyll and wycked Judges, Felyx and Festus, the whyche would please and gratify the Jewes, and therefore Paule was constrayned to appeale. Act. 25.

Of ambitious persons.

Capitu. Ciii.

Mary and Aaron spake against Moses, and sayed, hathe not our Lorde spoken also by vs? Nume. 12.

But these wordes semed ambitiously to desyre the leadinge of the people.

Chore and his company desyringe to come to ỹ gouernaunce of the people, condemned Moses and Aaron, and accused them sayinge. It is sufficient for vs, seynge all the multitude is holy, and that our lorde is amonge them. Why heue ye youre selues vp aboue the congregation and people of oure Lorde.

Numc. 16.

Abimelech Gedeons sonne did craftely procure by his mothers frendes that he was chosen kinge, but yet afterwards it chaunced very vnluckely vnto them bothe.

Iudi. 9.

The parable that Jonathas propounded, how that ỹ olyue, vyne, and figge tre wold not take ỹ superiority and kingdome vpon them, and that the fyrre bushe a small and a vile tree presumed to vsurpe the rule there of, maye be aptlye aserued vnto those whiche are ambitious.

Iudi. 9.

Gad ỹ son of Obed, saied, wold God this people were vnder my hand, ỹ I myght take Abimelech out of ỹ way.

Iudi. 9.

Absolon

Of ambitious persons.

Absolon when mē came to the king for iudgement, flatteringlye, backbytingly, and ambitiouslye sayde. Thy wordes and matter seme to me to be good and iust: but there is no man deputed of the king to hear the. Oh ẏ I were made iudge in ẏ land. But note what chanced vnto him afterwards. 2. regu. 15. 2. re. 17. 18.

Adonias the sonne of Hagith, exalted him self, saying. I wyl raygne, I wyl be king. 3. regum. 1.

Achias the Selonite saide vnto Jeroboam. Raigne according to al that thy soule desireth. But after ẏ he had obtained the kingdom vpon x. tribes, he vsed hym self most wyckedly. 3. regu. 11.

Zambry perceiuinge that Hela the kyng of Israel hys Lorde was dronken, smote hym, and kylled him. And he raign vii. daies only after him. 3. reg. 16.

Athalia the mother of kinge Ochozias saw that her sonne was dead: she had such an ambitious and burnyng lust to rule, that she destroyed all the kinges seede, Joas excepted, the whiche by Ochozias syster was taken away by stealth. 4. reg. 11.

4. regu. 15 Sellum the sonne of Jabes conspired against Zacharias the king of Israel his master, and slue him, and he raigned a month in Samaria.

Iudith. 3 Nabuchodonozor the kynge of the Assirians, called vnto him hys Captains and men of war, and told them hys thoughte, and that hys purpose was, to bryng the hole earthe vnder his dominion.

Esther. 5. Ambitious and proud menne, are moze troubled with a few that excell them, oz that wil not obey them: then they reioyce of many that followe thē and obey them. For proud Aman the which was next vnto the kyng, & had many childzen and greate richesse, esteemed hym self to haue nothynge, as longe as he sawe Mardocheus before the kinges gate.

1. macha. 3. When Seron hard say that Judas had gathered the congregatyon and church of the faythful, he sayd, I wyl get me a name and a prayse thozowe out all the realme: And I will fyghte and ouercome Judas. And yet Judas sone ouercame him.

Alchi-

Alchimus that wold haue bene hye preest, and other wicked and vngodly men of Israel came to king Demetrius, saying vnto him. Judas and hys brethren haue slain and destroied thy frendes, and hathe dryuen vs oute of our owne land. 1. Mac. 7

Ptolomeus the king of Egipt wēt about through disceit to obtaine and destroy Alexanders kingdom. And at legth Alexander being ouerthrowne, and chased into Araby, he obtaind it. And zabdiel the Arabian smote of Alexanders head. And sent it vnto Ptolomy, the which had but litle ioy ther of: For the third day after, dyed kyng Ptolomy him selfe. 1. macha. 11

Ptolomy the sonne of Abobus had aboundaunce of siluer and gold, and ware proud and stately in his mind, and thoughte to conquere the lande. And by that occasyon, traiterously he slue Simon the hie Preest, and hys two sonnes. 1. Mach. 16.

Jason aboue all other coueted most ambitiously to be the hie preest. And for that he came to kinge Antiochus

the noble, and promised him 360. ta-
2. macha. 4 lentes of Syluer. And manye other thinges, whych when the kynge had graunted him, he had the vse therof, but for a small time. For Menelaus whome he sent to Antiochus gat the priesthode, and was sone discharged therof, and his brother Lysimachus came and was placed in hys stead.

Act. 8. When Simon saw that throughe laying on of the Apostles handes, the holy ghost was geuen, he offred them mony, saying. Geue me also thys power, that on whom so euer I put my hãdes, he may receiue that holy gost. But Peter said vnto him. Thy mony perish with thee.

Of the deuels temptation, Ca. Citii.

The serpent being crafty to tẽpt ye the deuel in the serpent, approched the feblest part of mã-
Gene. 3. kinde, and the most prompest to sinne for hee tempted not Adam firste, but Eue. And began searchynge a far of, for

for he counseld them not euen sodenly to eate of the forbidden frute. And he denyed that there should follow any paine for the transgression of the commaundemente. Yea he affyrmde that great goodnesse shoulde followe that only eating of the apple.

The lying spirite doth oftentimes lie in his temptation, for he sayd vnto Eue, ye shall not dye the deathe. *Gene. 3.*

And he sayde vnto our Sauior, when he shewed hym all the kyngdomes of the worlde. They are deliuered vnto me, and to whome I wil, I geue thē. *Luc. 4.*

And furthermore he alledgeth holye scripture peruersly and falsly: saying vnto the LORDE of aungelles. Ye hathe geuen hys aungels charge ouer thee. *Math. 4.*

And Sathan stode vp agaynste Israel, and prouoked Dauid to nombre Israel. *1. Para. 21.*

Sathan required of our Lord, that Job might be touched in hys goodes, childzen, and body. Wherin maye be noted, the subtelty, malignity, & infirmity *Iob. 1. 2.*

mity of our ennemy.

It is not expedient to dysclose our temptations to any such man, whom we beleue to haue bene tempted with like sinne. But rather to some discreat and holy man, that would comfort vs in goodnesse. Wherfore whē the two old men, did reuele and open their concupiscence one to a nother, they were prouoked to that, that was worse.

Dani. 13.

The Lordes temptation doth teach vs to ouercome al kyndes of temptation. He was tempted in thre thinges, vnto the which, all other temptatiōs may be reduced. And note, that he ouercame not temptation by power, but by scripture.

Luc. 4.

Our Lord, his passion beyng euen at hand, said to Simon Peter. Sathā hathe desired to sifte you, as it were wheat: But I haue prayed for thee, that thy Faithe faile not. And when thou art conuerted, strengthy thy brethren.

Luc. 22.

The deuil put into ỹ hart of Judas to betray our Lord Jesus Christ.

Luc. 13.

Peter

Peter said to Ananias, howe is it, ỹ Sathan hathe filled thine harte that thou shouldest lie vnto the holy ghost and keepe away parte of the pryce of the land. Act. 5.

¶ Of synne in generall,

and of diuers paines which follow sinne. Ca. Cv.

That sinne doth cause shamfastnesse in man, it is euident, for when our first parentes in the state of innocencye were bare, they were not ashamed: but after they had trespassed, by and by they made themselues aprons. Gene. 3.

Sinne dothe defame a sinner. And therfore Adam after that he had trespassed, thought to haue hid him selfe from the presence of our Lord. Gene. 3.

Sin likewise maketh a man fearful, for after ỹ Adam had sinned, he sayd, I was afraide, because I was naked, and hid my self. Gene. 3.

The enormity of sinne dothe crye to the eares of our Lord for vẽgance, Gene. 4.

as

As the voyce of thy brothers bloude. And in a nother place. The cry of the Sodomites. At some tymes our Lord dothe punyshe synne wyth tempoꝛal payne and punyshmente. As it is e-
Ge. 3.4.19 uydent in Adam and Eue. In Cain. In the Sodomytes. And often in the chyldꝛen of Israell. And Chꝛist sayd.
Ihon.5. Synne no moꝛe, least a woꝛse thynge happen vnto thee.

Pharao knowledged and confest ỹ he was scourged and punished of our
Exo.10. Lord foꝛ synne, saying. I haue sinned against our Lord and agaynst you.

The chyldꝛen of Israel did euyll in the syght of our Lord. And oure Lord
Iudith.2. was angry, & deliuered them into the handes of raueners, that toke & spoyled them, and sold them into the hãds of theyꝛ enemyes.

Synne doth not suffer the sinner to
2.reg.24. be in quiet. Foꝛ Dauids harte smote hym, after that he hadde nombꝛed the people.

Eccle.47. Synne did infatuate Salomon the wyse, and stayned hys honoure and woꝛshyp.

After

Of sin, and the pains therof.

After that Joram the kinge of Juda began to walk in the wicked wais and steps of the kinges of Israell, Edom went from him, & wold not pay hym the accustomed tribute. 4. reg. 8.

The chyldren of Israell left the cõmaundements of God, and made thẽ Gods of metal, & serued Baal. There foloweth. Israel was translated & caried away out of theyr owne land. 4. reg. 17.

The word of God was against Juda, to put him out of hys sight, for the sinnes of Manasses, the which he had commytted, and for the innocent blud that he shed. 4. reg. 24.

Jerusalem and all the cityes of Juda are desolate, and no man dwelling in thẽ, because of theyr greate malice and sinne, which they commytted, to prouoke me to anger. No, ỹ they had any cause to do so, but vpon a custom. Iere. 44.

The burden and grefe of sinne is so great, that Jeremy dothe say. That our Lord might no longer suffer, because of the malitiousnesse and inuẽtions of your studyes. Iere. 44.

Yã through sin is fleshed: Jerusalẽ sinned,

sinned, and therfore it was made vn-
3. regu. 11. stable, yea and Salomons seruaunte
was so bolde as to rise agaynste hys
Lord, after he had trespassed.

After that our Lord had healed the
Ihon. 5. manne that lay sicke in his bedde, he
founde hym in the temple, and sayde
vnto hym. Beholde, thou arte made
whole. Sinne no more, least a worse
thing happen vnto thee.

Our lord said vnto the womã that
Iohn. 8. was apprehended in aduoutrye, and
accused of the Iewes before him: Go
and synne no more.

¶ Of confession of sinnes

Capi. Cvi.

OUr lord monished Adam after
he had sinned, to knowledge &
to confesse his faut: but he in a
manner reiected and laide his faut to
Gene. 3. God and to the woman, & the woman
to the serpent. And said: The woman
whom thou gauest to be my felow. &c.
And the woman said, yonder serpent
begiled me, and I did eat.

Caine

Cain did knowledge his faute, saying. My iniquitye is more, then that it maye be forgeuen. *Gen. 4*

Pharao saied I haue synned against God and you. And again. I haue now synned, oure Lorde is righteous, and I and my people are vngodly. *Exodi. 9.*

Saule sayed, I haue synned, I haue playde the foole, and haue erred extreadyngly. *1. regu. 26.*

And Judas sayed, I haue synned, betrayinge the innocent bloud. *Mat. 27.*

And yet none of all these obtayned forgeuenesse, because thei spake it not with a true harte.

Dauid spake the lyke wordes with an humble & lowlye harte, and deserued to heare, our Lord hath put away thy synne. *2. regu. 12.*

The people beyng afflycted and stonge wyth fyerye serpentes, came to Moses, and sayed, we haue synned, for we haue spoken agaynst our lord, and agaynst the. *Nume. 21.*

The children of Israell were vehemently and sore oppressed by ỹ Philistines, and the children of Amnon,

Iudi.10. And they sayed vnto oure Lorde: we haue sinned, do ȳ vnto vs what soeuer please thee, deliuer vs only this day.

2.regu.12. Dauid beynge reprehended of Nathan the prophet for hys crecelle and synne committed agaynst Vzias and his wyfe: did humblye recognise and confesse his faute.

2. reg. 24. Dauid when he had nombred hys people, did so humblye and mekely recognise his faute, that he offers himselfe to be punished in stede and place of the innocent people.

2. Esd. 1. Nehemias sayed, I knowledge and confesse for the synnes of ȳ children of Israel, which we haue sinned against the: And I & my fathers house haue synned, & haue bene vaynly seduced.

Tobi. 3. Although Tobias feared God euen from his infancye, and obserued his preceptes and cõmaundementes, yet he moste humbly confessinge, sayed: we haue not done accordinge to thy commaundements, neyther haue we walked innocently before thee.

Dani. 3. Daniels three felowes which lyued so holyly among the Chaldes, and so

whos

whose sake our Lord shewed so great a miracle in the fornace, neuer murmurd against our Lorde, although they had suffered suche thinges iustly. But Azarias sayed, we haue synned, we haue offended and done wickedlye.

And Daniel in his prayer to God, confessed his synnes, and the peoples, sayinge. We haue synned, we haue offended, we haue done wyckedly. Dani. 9.

The syrte of those seuen brethren, whyche beganne to dye, sayed. We suffer these thynges for oure owne sakes, for we haue synned against our Lorde God. 2. Mach. 7.

There came to John Baptyst all Jewrye, and all the regyon rounde about Jordane, confessynge theyr synnes. Mat. 3.

As Paule was preachinge in Asia, many that beleued came and confessed and shewed theyr workes. Act. 19.

Of the hardnesse and obstinacye of the wicked. Capitu. Cvii.

Gen. 4. Cain after that our Lorde hadde reproued him was worse, and slew his brother.

Exo. 5. 6. 7 8. 9. The harte of Pharao neyther by fayre wordes, which Moses spake frō our lorde, nor yet by dure and sharpe punishemente coulde be mollified.

Exo. 32. Dure Lorde dothe call the chyldren of Israel, a stykenecked people as it appeareth in diuers places in Leuitici.

1. regu. 2. Hely corrected his chyldren wyth wordes, but it profyted theym but a little.

1. regu. 8. Samuell foretoulde the people the sore and grenous conditions of their kynge, and that it displeased oure Lorde. And yet they would not leaue of theyr purpose.

3. regu. 18. Saule neyther by Jonathas wordes, nor yet by the benefytes whyche he receyued of Dauid, coulde be prouoked or induced to loue Dauid.

1. regu. 25. It is sayed of Nabal, that he was hard,

harde, very euyll and malitious.

Asaell persecuted Abner but to ob- 2. reg. 2.
stinatlye.

Oure Lorde sente prophets to the men of Juda, that thei should returne vnto him. But they would not heare of it. Ye, they kilde zacharia the sonne of Joiada most cruelly, because he rebuked them. 2. Para. 24.

Hezechias the kinge of Juda sente messengers throughe oute all Israel, sayinge. Be ye not styfnecked, like as wer your fathers, thē foloweth, ẏ they laughed thē to scorne, & mocked them. 2. Para. 30.

Their hartes were very hard that came to take our lorde, ẏ which when ẏ he with a worde had smitten them prostrate to ẏ earth, & had healed the seruaūtes eare ẏ was smittē & cut of, wer not moued to mercy, neither by ẏ manifestatiō of ẏ miracle, nor yet bi ẏ mekenesse or gentlenes of ẏ benefite. Luc. 22. Iohn. 18.

Saint Steuen rebuking the Jewes behementlye and sharpely, sayed. O ye styfnecked & of vncircūcised hartes & eares, ye haue alwaies resisted ẏ holy ghost, as your fathers did, so do ye. Act. 7.

Of the peruersity of certayne menne. Capitu. Cviii.

Gen. 3.

THe fyrst woman peruerted the ordre of nature, when she gaue her husbande of the frute that was forbiden, and he eate it: when ỳ the man ought rather to haue taught ỳ woman, what she shuld haue eaten, or what she shouldé haue auoyded.

Exo. 12.

The lord enrychd the Hebrues with the spoyles of the Egyptians: although there bee many nowe as vsurers and such lyke, the whyche enryche the Egiptians wyth the spoyle of the Hebrues.

Exo. 16.

The children of Israell sufferynge penurye and scarsnes in the deseart, sayed, that in Egypt they sat by the fleshe pottes, but they made no mention of the greauous and cruell bondage that they wer troubled and vexed with all.

The people in the deseart sayed, we remembre the fyshe whyche we dyd eate in Egypte for naughte.

And

And yet they wer ouerpȝest with gre-
uous seruitude and bōdage. And now
beyng at liberty and in fredome they
were noȝished wyth angels fode, that
is, with most sauery meats geuen thē
from heauen wythout any labor. *Nume. 11.*

When the spies and searchers did
declare and opēn the condityons and
goodnesse of the lande of pȝomise, the *Nu. 13. 14.*
people contrary to Gods wyll would
haue retourned into Egipte, and by
no meanes go no further. And euen
shortly after, againste the wil of oure
Lord, they wouldē haue made but to
great hast.

When Moses had called Dathan & *Nume. 16.*
Abiron, they saide, we will not come
vp. Is it a small thyng that thou hast
brought vs out of a land ỳ floweth wō
milk and hony to kil vs in the wilder-
nes, and to raign ouer vs also?

Moses desyred of kinge Edom, say- *Nume. 20.*
ing. We pȝay thee that we maye goe
now thoȝow thy country, we wil not
goe by the Fieldes noȝ Vyneyardes,
neyther wyll wee dȝincke of the wa-
ter of the Fountaines, we wyll goe

by the kinges hie way. Edom answered him. Thou shalt not goe by mee, least I come out against thee with the sweard.

The like thing chaunced of Seon the kyng of the Amorytes. But in as much as he woulde not graunte that was litle, he lost that was much. *Nume. 21.*

Balaam would not curse the people, whome he beleued to haue Gods benediction. But there are manye which speake more euill of the good, then of the naughtye: And maruell it was, that he which would not curse them, woulde harme them. For notwythstandynge that oure Lorde had shewed hym, that the people of Israel were blessed, yet finally he gaue euyll counsaile, by the whiche women deceiued him. *Numc. 24.*

The children of Israel hearing our Lordes commaundementes, dyd all thinges cleane contrary. *Iudi. 2.*

Iephthe desired the men of Ephraim to goe to battaile with him. And they wold not. But after that he had wonne the victory, and was come a- *Iudi. 12.*

gayne,

gayne, they, as thoughe he hadde not cald vpon them, began to quarel, and to chide with him.

Dauid plaide before Saule beinge vexed with the deuel, and serued him profytably, and yet Saule wold haue naild Dauid to the wal wyth a sauelyng, the which he held in his hande. 1.reg.18.19

Saule would haue slayn hys sonne Jonathas, because he excused Dauyd the innocent. 1.regu. 10.

Saule sayd, that hys seruants had conspired againste him, and that Dauid lay awaite for him. Whose death he soughte for, but he coulde neyther fynde hym, nor take hym. 1.regu.22.

The king of the childzen of Amnō perceiuing that he had done iniurye vnto Dauid, would fyght wyth hym, when that he should rather haue gon about to haue pleased hym. 2.reg.10.

Ammon Dauids sonne, caused Thamar his sister, whome he had forced, to be expeld and put from him. 2.regu.13.

Absolon Dauids sonne moued himself malitiouslye againste his father, and went in vnto his fathers concu-

2.reg.15.16 bines in the sighte of all Israell. And would haue depryued his father both of hys lyfe, and of his kingdome.

When our Lord had exalted Jeroboam vpon ten tribes of Israell, by e

3.reg.12.13 by he coūerted and turned the people from worshipping of God, and monished by the Prophet, he commaunded hym to be taken.

Achab king of Juda toke away our Lordes aultare, and caused a nother to be made lyke vnto that, whyche he had sene in Damasco, and commaunded burnt offerynges to bee offred vp vpon it.

The Idolatry, sorcery, murther, & other diuers crimes cōmytted by Manasses, are sufficientlye declared. iiii. Reg. xxi.

2.Par.4.33.

After that Amasias had ouerrounde and slain the Edomites, and the men of Seir, and had brought away theyr Gods, he worshypped them, and burned insense vnto them. Wherfore our Lord was wroth and rebuked him by his prophet, sayinge vnto him: whye hast thou worshipped those Goddes,

2.Par.4.25.

whych

which were not able to deliuer theyr owne people out of thy hand?

Achaz king of Juda offred sacrifices vnto the Gods of them of Damasco, which bet hym, and sayd. The Gods of the kynges of Siria helpte them, therefore wyll I appease them wyth sacrifices, for then wyll they healpe me also. But contrariously they were his destruction, and the destruction of al Israel. 2. Para. 28.

Because that Mardochcus only dyd not worshippe proud Aman, he procured with the king of the Assirians, that all the Jewes should be putte to death. Esth. 3.

When Jeremy rebuked the people because thei did sacrifice vnto straūge Gods, they answered, sence we lefte of to do sacrifyce vnto the Quene of heauen, we haue had scarcenesse of al thynges, and pearyth wyth sweard & hunger. Iere. 44.

The lordes & great estates of Darius the king of Persia did accuse Daniel, because that thre times a day, he made hys prayers vnto hys God. Dani. 6.

The

Of the peruerslity of certen me.

Dani. 13. The two old prieſtes, that ſaw Suſan to be of a conſtant chaſtity ſhould haue loued her, & greatlye haue praiſed her. But contrarilye they ſlaundred her, and went about to condemn her to death: but our Lorde dyd moſte wonderfully deliuer her, by an abſtinent, and a chaſt childe.

1. Mach. 7. The wycked Alchimus, whiche ought to haue loued Judas and his brethren, with other vngodly men, went to king Demetrius: ſayinge. Judas & hys brethren haue ſlaine thy frendes, and dryuen vs oute of oure owne lande.

2. Mach. 9. When Antiochus was minded to robbe the city of Pentapolis, he whē the people ranne together to theyr weapons, was faine to flie, the which iniury he thoughte to auenge vpon the Jewes.

2. Mach. 12. They of Joppa committed a verye cruell and a ſhamefull deede: for they prayed CC. Jewes to enter and go in to the ſhyppes with them, but when they were gone forth into the deape, they drowned them.

Nether

Of the peruersity of certen me.

Nether the austere and sharpe lyfe of Jhon: nor yet the temperate & comly eating of our sauior coulde please the Jewes. *Mat.11.*

When the Pharises saw that our Lorde caste oute deuels, and that the people were amased, they blasphemed saying. Thys felow dryueth the deuels no otherwyse oute, but by the healpe of Belzebub the chief of the deuils. *Mat.12.*

There was to much peruersitye in Judas, that solde hys master for xxx. syluer pence. *Mat.26.*

¶ Of the wickednesse of tirauntes. Ca.Cix.

Pharao inuented dyuers wyckednesses to extinguyshe, or to reduce the chyldren of Israell to a smaller nomber. Fyrste of all, he commaunded to punysh theym wyth harde labour. Secondarelye he commaunded the male chyldren to be kylled, but after wardes he commaunded that they should be cast into the riuer *Exo.1.*

and

and that the wemen childzen shoulde be saued. First Pharao said euen simply, I know not the Lozd, nether wil I let Israel go. And again he graunted it vnto them saying, go ye, and do sacrifyce vnto the Lozd in this lande. And yet afterwards he would let thē go to do sacrifice vnto our Lozd in the wildernesse, so that they went not far of. And after that he was contēt that the men should goe, so that they lefte their shepe & theyz cattel behinde thē.

Exo. 5.

Exo. 10.

After that Pharao vnderstode that the childzen of Israel would do sacrifice vnto our Lozd: he afflicted and vsed them mozе hardly.

Exo. 5.

Thze scoze and ten kinges hauing theyz thombes and great toes cut of, gathered the fragmentes vnder Adonibezechs table.

Iudi. 1.

Abimelech Gedeōs sonne, vsurping the superiozity and dominiō, ouer the people, slue seuenty men his bzethzen vpon one stone.

Iudi. 9.

Saule, after that he hadde receyued many benefites by Dauid, sought his death, and slue 85. men that dyd wear

4. regu. 22.

a lynnen Ephod.

Jeroboam commaũded the man of God to be taken, the whiche rebuked hym for the ſacrilegious altare that he ſet vp.and builded. 3.regu.13.

Jeſabell ſought Helias death, in as muche as he had cauſed Baals Pro-phets to be ſlayne. 3.regu.19.

Naboth the Iſraelite by ẏ procure-ment of Jezabel, was ſtoned to death: for ſhe cauſed falſe witnes to be brought out againſt hym. 3.regu.21.

Achab king of Iſrael cauſed Miche-as the prophet to be caſt into pryſon: and to be ſuſtaynd and fed with bread of affliction, and wyth water of trou-ble. 3.reg.22.

When the word of our Lord came againſt Baaſa ẏ kyng of Iſrael, & his houſe by the hãd of Jehu the prophet, he ſlue the foreſaid prophet. 3.regu.16.

Manaſſes the king of Juda, ſhed in-nocent bloud, and replenyſhed Jeru-ſalem wyth the bloud of innocents. 4.regu.21.

When Senmacherib came agayn, & fled out of Jewry what tyme as God punyſhed hym for hys blaſphemy. Tobi.1.

In his wrath he slue many of the chil
dren of Israel.

Nabuchodonozor saide vnto Holo-
Iudith.2. fernes. Thou shalt spare no realme.

Afterwardes we reade of Holofer-
nes, that there came such a fear vpon
Iudith.3. the countryes, that the indwellers of
all the cities, went forth to mete hym
as he came, and receaued hym with
garlandes, and torches, with dances,
tabrets & pipes. Neuertheles, though
thei did this, yet could thei not swage
hys rigorous stomacke.

Because that Mardocheus woulde
Esth.3. not bowe hys knee to proude Aman,
he chose rather to procure the deathe
of all the Iewes, then to forgeue hym
alone.

Sedechias kyng of Iuda, commaũ-
ded at the peticion of the rulers of the
Iere.38. people, that Jeremye the prophete
should be caste into the lake or dongi-
on, where there was neyther water
nor light.

The kinge of Babilon slue Sede-
Iere.19. chias the kinge of Iuda children be-
fore hys face at Keblatha, and made
hys

his eyes to be put oute, and bounde hym wyth fetters, and sente hym to Babilon.

Nabuchodonozor kinge of Babilon in a furye cõmaunded to destroye all the wise menne at Babilon, because they could not interpretate ỹ dreame, whiche he dreamed and sawe. *Dani. 2.*

It was an dreadinge and a marueilous greate crueines of Nabuchodonozor the kynge of Babilon, when he caused Daniels felowes to be cast into the burninge fornace. *Dani. 3.*

Antiochus wente vppe to Jerusalem, and made a greate slaughter of menne, and thedde innocente bloude on euery syde of the Sanctuarye at Jerusalem. *1. macha. 1.*

Demetrius toke Antiochus the son of Antiochus and Lisias, and brought them to Demetrius, the which wold not see them, so the hoost put them to death. *1. Mac. 7*

Tryphon tooke Jonathas traytorously. And when he had him, he asked for his deliueraunce. 200. talents of siluer, and his two sonnes for ostagees. *1. Mach. 13.*

gees. And when he had them, he moſt wickedlye ſlew ẏ father & his ſonnes.

2. macha. 4 Andronicus beynge deſired of Menelaus, and by hym throughe gyftes corrupted, ſlew Onias the hye prieſt.

2. Macb. 4. Kinge Antiochus abſolued that ſacrilegious manne Menelaus accuſed of many crymes, and condempnde his accuſers to deathe.

2. mac. 6. 7 The tirauntes ſente by Antioche did exercyſe and vſe to muche cruelnes agaẏnſt Eleazarus, and likewiſe agaynſt thoſe. vii. brethren and theyr mother.

Math. 2. When Herode ſawe that hee was mocked of the wyſe men, he was exceadinge wroth, and ſente forth men of warre, and ſlewe all the chyldren that were in Bethelem, and in al the coaſtes, as many as were two yeare olde and vnder.

Math. 14. mar. 6. Herode the Tetrarche knew that John the Baptiſt was a iuſt and a holye manne: and yet at the petition of an harlot hee cauſed him to be behaded in prſon.

Pilate knew that the Iewes for enuy

uye hadde deliuered oure Lorde, and coulde fynde no cause whye, and yet at theyr clamoures, and fearynge leaſt he ſhoulde leſe the fauour of Ceſar: he delyuerd him ſcourged to their wyll and pleaſure. *Math. 27*

There came vnto our Lord certain Phariſes, and ſayed vnto hym. Get thee out of the waye & departe hence, for Herods wyll kyll thee. *Luc. 13.*

Herode the Tetrarch was deſirous to ſee Jeſus of a longe ſeaſon: & when he ſaw him he was exceadinge glad. And yet he with his men of war deſpiſed him, and when he had mocked him, he arayed him in white clothing, and ſent him agayne to Pilate. *Luc. 23.*

Herode the kinge, ſent a company to vexe certayne of the congregation: And he kylled James the brother of John. And becauſe hee ſawe that it pleaſed the Jewes, he wente aboute to take Peter alſo. *Act. 12.*

Paule was of certaine men falſely accuſed, becauſe that he had caſt oute of a certayn mayde a ſpirite that prophesied. The mageſtrates ſente him *Act. 16.*

and Sylas hys felowe to be beaten with roddes, and to be caſt in prison, and to make theyr feete faſte in the ſtockes.

Felyx the president hoped that money ſhoulde haue bene geuen him of Paule, whome he helde bounde in Ac. 24.25 prison: Wherefore he called him the oftner, & cõmoned with him. Feſtus ſucceded him. And Felix wyllinge to ſhewe the Jewes a pleaſure, & to hurt Paule, lefte him in pryſon bounde, and Paule appealed to Ceſar.

Of the oppreſſion of the good, by the euil. Capi. Cr.

The wicked and enuious Cain, Gene. 4. prouaylde agaynſte Abell the iuſt, and ſlew him.

The Sodomites did diuerſilye and Gene. 19. manifolde maner of waies afflict and torment the lyfe and ſoule of Lot.

Eſau hated Jacob continuallye, Gen. 27.28 and ſayed in his hart. The dayes of my fathers ſorowe are at hande, and I will ſlay my brother Jacob. So yͤ he was

was cõpelde to flie to his vncle Labã.

The Egiptians hated the chyldren of Israel, and deludinge them did so afflicte them, that theyr life was bytter vnto them. *Exo. 1.*

Abimelech ambitiously couetinge ỳ kingdome, slew. 70. of his brethren. *Iudi. 9.*

Dauid serued Saul both faithfully and profitably, and yet he soughte longe after his death. *1. reg. 17.*

Absolon did so moue the people against Dauid, that he was enforced to auoyde Jerusalem, although he was eftsones reuoked and calde agayne. *2. regu. 15*

Wicked Jezabel did so threaten and go aboute to slaye Helyas, that he, beynge in feare of hys lyfe, fledde whether so euer his mynde dyd leade hym. *3. reg. 19.*

When that wicked kinge of Israel Joram hearde saye that there was greate famyne and hunger in the cytye, he sent one of his men, to smite of Helizeus heade. *4. reg. 6.*

Azarias Joas sonne, at Joas the kinge of Juda commaundement was *2. Para. 14*

stoned to deathe, because he reproued the kynge and his people that serued and honoured ydoles.

Nabuchodonozor commanded Holofernes that he shoulde roote out all
Iudith. 2. 3. the goddes of the lande, to the intent that he only might be called and take for God. And therefore he destroyed many regions, and ẏ people of God, which was returned from ẏ captiuitye of Babilon, he afflicted and punyshed very sore.

The proude, cruell, and wicked A-
Esth 34. man, was so mighty, that he little estemed it to procure the deathe of all the Iewes, but yet the deuine prou-
Iere. 20. dence withstode his attemptinges.

Phashur the preest smote Jeremye the prophet, & put him in the stockes.

Iere. 29. Ananias did prophesye cleane contrary to that, that Jeremy sayd, and toke the chayne of wodde from Jeremyes necke and brake it. And Jeremy wēt whome to his house, as a mā confused of the lyyng & false prophet.

Da. 3. 13. 14 Nabuchodonozor the king of Babilon, commaunded Azarias and his

cõpanions to be cast into the fornace, because they woulde not worshippe the golden ydol, ẏ which that wicked Idolater hadde erected. And Daniell was twice cast into the lake of Lions, by the laboure and procurement of wycked menne.

Antiochus ascended proudly to Jerusalem with a greate multitude, and made there a terrible slaughter of mẽ. *1. macha. 1.*

Bacchides and Alchimus the traytoure, sente by kynge Demetrius, brought forth so great an host against Judas Machabeus, ẏ Judas was slain in battail, & the reast of his men fled. *1. macha. 9.*

Tryphon that traytour and full of all guyle, which by deceite slew kinge Antiochus his Lord and master, slew also Jonathas and his two sonnes. *Act. 13.*

Herode that most vyle aduouterer beheadded at the peticion of one harlot John the Baptist, the patrone and ensample of all holynesse. *math. 14.*

Oure Lorde Jesus sauioure of the world was smytten, & deluded of Anna, Caipha, & of Herode ẏ Tetrarch, & at ẏ last iudged & crucified by Pilate *math. 28. Iohn. 19.*

the presidēt, yea, and of ỹ theues blasphemed.

The chefe priest, and all they that
Act 5. were with him, laid handes on the Apostles, and put them in the common prison: and afterwards they wer beaten, and commaunded that they shuld not speake in the name of Jesu.

Certaine Jewes moued the people
Act. 6.7. and the elders, and the scribes, & they caught Steuen, and brought forth ii. false wytnesses againste him, and so stoned him.

Herode Agrippa sent forthe a com-
Act. 12. pany to afflict and vexe certain of the congregation: And he kylled James, Jhons brother with the sweard. And furthermore he imprisoned Peter.

The Jewes moued the deuout wo-
Act. 13. men, and chefe men of the city, and raised persecution against Paule & Barnabas, and expelled them out of their coastes.

When that Paule and Barnabas
Act. 14. were so honoured at Listris that they would haue done sacrifyce vnto them as vnto Goddes, there came certayne

Jewes,

Jewes which, when they had perswa
ded the people, and had stoned Paul,
drue him out of the city, supposing he
had bene dead.

Certain men leading about a wo-
man possessed with a spirite that pro- Act. 16.
phesied, did so stirre vp the rulers and
Magistrates of the city of Philippes:
that Paule and Silas his companyon were commaunded to be beaten, caste in pryson, and sette faste in the stockes.

Of tribulation, and the vtilitye there of.

Capi. Cxi.

Joseph beinge exiled, increased more in the land and country of Gen. 41.
hys powerty: then he shuld haue increased with his brethren, in the country of his natiuity.

Josephes brethren said one to an o-
ther. We haue wel deserued thys: for
we haue synned against our brother, Gen. 42.
and therfore is this trouble come vp-
on vs.

Exo. 1. The chyldren of Israell throughe Pharaos oppressiõs and tribulation encreased: for the more he vexed them the more they multiplyed, and grew.

Nume. 21. The chyldren of Israell beynge afflycted and stinged wyth the fyerye Serpentes: said vnto Moses, we haue synned, for we haue spoken agaynste our Lord, and agaynste thee. But or euer our Lord sent the serpents, they nether knew theyr faut, nor yet calde to God for healpe.

Iudi. 2. We reade not that the chyldren of Israell, as longe as Josue ruled, and that they were occupyed in warfare and battayle, dyd euer depart, or left GOD: But after that they were at quyet, and in wealthe they sone forsoke hym.

1. Reg. 7. The chyldren of Israell harde that the Philistynes wer gathered to combyne agaynste theym. And beynge afrayde they sayde vnto Samuell. Cease not to cry vnto the LORDE oure GOD for vs, that hee maye sane vs oute of the hand of the Phy-

ly-

ilkines.

When Dauid fledde from the face and presence of Absalon: and when Semei hys seruaunt cursed hym, hee was verye pacient. But after he had obtained the victory, he wared proud and commaunded hys people to bee nombred. 2.re.15.16 18.24.

Dauid perceiuing our Lorde to be wroth and angry because of hys elation and pryde: dyd moofte humblye knowledge hys faut: and desyred that he might be punished, and the people spared. 2.Reg.24.

The aungell of oure L D R D dyd comfort Helias flying from Jezabell the Quene that persecuted hym, and he shewed hym bothe breade and water. 3.regum.19

Micheas the prophet was cõmaunded to be fed, in prysõ wyth the bread of affliction, and water of trouble, because hee woulde not aunswer Achab after hys owne wyl and pleasure. 4.reg.22.

It was oure Lordes wyll, that the Iewes should be afflycted & punyshed by

2.para.12. by the king of Egipt: and so to learne and know, what difference ther is betwene the seruice of God, and the seruice of the kingdomes of the world.

2.Para.33. After that Manasses was in tribulation, and bound with chains in Babilon: he humbled hym self exceedingly before our Lord, and God hard his prayer.

2.Esdra.9. In the time of trouble, they cryed vnto thee: and thou hardest them frō heauen. And thorowe thy great mercye thou gauest them sauiours whych healped them out of the hand of theyr enemyes.

Tob.2. Tobias after many good dedes, god suffring the same, wared blynde, and afterwardes was laughed to scorn of those that shuld haue comforted him. But our Lord after that dyd dyuers maner a wayes restreate and comfort him againe.

Iudi.8. Judith speaking of her owne people, said. Ye ought to remembre, that whan your father Abraham was tempted, and tried thorow many tribulations that he was made, and found a louer

louer and a frend of God.

Job sustained tribulatyon by hys wyfe: and by the reproches and contumelious woordes of his frendes: the which thing ought to haue prouoked him to heauines. And in body he was diseased with a merualous sore infirmity, euen from the sole of hys foote, to the crowne of his heade. And in the losse of his substaunce and chyldren. In the taking away of hys solace and comfort, for hys wife abhord him and could not abide his breath. Other yõg and vile persons derided him, & staind his face with spittle. *Iob. 1. 2. 30*

Jeremy which was sãctifyed in his mothers wombe, and ful of the spirit of prophecye, said thus of hym selfe, that he was a brauler, a man of dyscord and dissention, and a rebuker of the whole land, and that all men cursed and spake euil vpon him. *Iere. 15.*

Jeremy for preaching the truth vnto the people, was now and then punyshed, and ofte imprysonned, and at lengthe the people stoned hym to deathe. *Iere. 16. 18*

Ezechiel

Ezechiel being in Caldea as a ba-
Ezech 1.5. nyshed man, saw in the middes of the Captiues the wonderfull visions of God. Wherby it appeareth, that god doth oftentimes comfort those whych are in tribulation.

It appeareth wel by Daniels cõpa-
Dani. 3. nions that our Lord is with him that is in tribulation: for Nabuchodonozor saw wyth theym a fourth lyke the sonne of God.

Nabuchodonozor in hys prosperity
Dani. 4. was arrogant and proud, and therefore he was cast out of mens compa-nye, and chaunged into a beast. But after that he recouered hys vnderstã-ding, the which he, being in dignity & honour, lost by elation and pryde, he praysed the hyest, whome before hee blasphemed.

Our Lord was as highlye, or more
Dani. 2. praysed throughe the pacience of the iii. children, the which they toke in ỹ tribulation of the fornace: as he was with the sapience and wisdom of Da-niel, the which he had in the expositiõ and interpretation of dreames.

Sulan-

Susanna being condēned to death, hauing no recourse to any humayne aid or healpe, weping loked vp vnto heauen, as doth the bird which cōpased on earthe with men and dogges hath no refuge, except it eleuate it self into the ayre. Dani. 13.

After the death of Judas Machabeus, wicked men came vp, & ther was a great dearth in the land. And wycked Bachides toke away the Lordes & rulers of the country. And there became great trouble in Israel. 1. mach. 9.

There went forth a very vniust decre and commaundement against the Jewes, that who so would not do sacrifice, after the lawes of the gentils, shuld be put to death. And there was great tribulation in Israel. 2. mach. 6.

Antiochus being in good healthe, was a cruell and a proude homicide, but afterwards smytten by god with a greuous and vncurable plague: he chaunged bothe hys wordes, and his purposes. 2. mach. 9.

After that our Lord was borne, he sone after felt and suffred ỹ pressures and

Matth.ii. and tormentes of the world: so that Ioseph tooke him and his mother, & fled into Egipt. Of diuers and many afflictions and iniuries whych our lord hath suffred, read in the titles of mercy, and pacience.

Act.5. The Apostles beyng scourged by ỹ precepte and commaundement of the Magestrates: departed from the coũsel, reioysing, that they were counted worthy, to suffer rebuke for the name of Iesu.

ii.Corin.xii And although Paul was not euen thẽ wyth the Apostles, yet he sayde afterwardes of him self: we reioyce in our tribulations. And again. Very gladly wyl I reioyce of my weaknes, that the strengty of Christe may dwell in me.

Act.8. After that Steuen was stoned too death: there was a great persecutyon agaynste the Congregatyon whiche was at Ierusalem: and they were all scattred abrode thorow out the regyons of Iewry and Samaria, excepte the Apostles. But yet note. That it was muche profytable for the diuul-

gation

tion of the gospell.

It may be well knowen by the actes of the Apostles, that Paule after his conuersion suffered tribulations and persecutions. For ẏ Iewes toke counsell together, to kyll hym by nighte. And when they went aboute their deceitfulnesse, he was let downe thorowe the wall in a basket. Act. 9. 2. Corin. 11.

When Paule and Barnabas wer in Antioche Pisidia, they sowed and preached the word of God, thorowout al the country. But the Iewes rayled persecution agaynst them, and were expelled oute of theyr coastes. But they shoke of the dust of their feete a gainst them, and came to Iconium. Act. 13.

In the citye of Listris they wer had in such honoure, because of ẏ creapel, whome Paule healed, that they wold haue done sacrifice vnto thē. But thyther came certain Iewes, which whē they had obtained ẏ peoples consent, & had stoned Paul, thei drewe him out of ẏ city, supposing he had bene dead. Act. 14.

And in Macedonia, by the occasion of a damsell, oute of whome Paule

caſt forth a ſpirite that prophesied, her
Act.16. maſter beynge beauye for the gayne
that they loſt thereby: they apprehen-
ded and toke Paul, and his felow Si-
las, and saied ỳ thei wer disturbers of
ỳ citye. The rulers cõmaunded thẽ to
be chastened with rods, & to be caſt in
prison, & to set their feete in ỳ stockes.
Afterwards at Thessalonica, when
many of them beleued, the disdainfull
Jewes, by certaine euell men, styrde
vp, and set all the citye in a roar. But
Act.17. the brethren immediatly sent awaye
Paule and Silas vnto Berrea. But
when the Jewes perceyued that they
had receyued also the word of God at
Berrea: they came and moued & trou-
bled the people there. And thẽ imme-
diately the brethren sent away Paul,
and by sea brought him to Athens.
Paule in lyke manner preached at
Corinthe, and testified to the Jewes
that Jesus was very Christ. And whẽ
Act.18. they saide contrary & blasphemed, he
shoke hys raymente, and sayed vnto
them: youre blonde bee vpon youre
owne headdes.

When

When Callio was a ruler of the countrey of Acaia, the Jewes made insurrection with one accorde against Paule, and brought him to the iudgement seate, sayinge. This felowe counceleth men to worship God contrary to the lawe. Act. 18.

Paule departinge from Ephesus, and preachinge boldely the worde of God, and doynge there many myracles: A certain manne named Demetrius a siluer smyth, which made syluer shrynes for Diana, called together the workmen of like occupation, and styrde vp a great number of people agaynst Paule, whome he sayed dyd tourne muche people from the worshippinge of the goddes. When they hearde these sayinges, they wer full of wrathe, and cryed oute sayinge: Greate is Dyana of the Ephesians. Act. 19.

As Paule was saylynge oute of Grece into Siria, the Jewes layed wayte for him: and he was counseled to retourne thorowe Macedonia. Act. 20.

And there accompanyed hym many brethren of dyuers and sondrye places.

When certayne Iewes of Asyria hadde seene Paule in the Temple, they moued all the people, and layed handes on hym, cryinge. Menne of Israel, help. And they toke Paul and drewe him out of the temple. And as they went about to kil hym, tydinges came vnto the hye capitayne, that all Jerusalem was moued: the whyche toke soudiers, and ranne vnto them. When they sawe hym and the soudyers, they lefte smytynge of Paule. Then the captayne toke Paule, and commaunded him to be bounde with two chaynes.

Act. 21.

As the Iewes cryed against Paul, and caste of theyr clothes and threw duste into the ayer: the capitayne commaunded hym to be broughte into the castell, and bad that he shoulde be scourged, and examyned, that they myght knowe wherefore they cryed so on hym.

Act. 22.

When

When the hye captaine had Paule in holde: mo then foztye Jewes sayd vnto the hye pzieſt. We haue made a vowe that we wyll taſte noz eate nothinge, vntyll we haue ſlayne Paule. Cauſe hym therefoze to be bzoughte foztbe. Foz wee are readye oz euer hee come neare, to kyll hym. But the Capitayne beynge monyſhed of thys by Paules ſyſters ſonne, cauſed him wyth ſtronge hande and warelye to bee conueyed vnto Felyx the hye debitye. Act. 23.

Paule ſtandinge befoze Felyx the Debity, the Jewes accuſed him that he was a peſtilente felowe and a ſeditious, and when he had oftentymes harde hym and the Jewes, and that the tyme was foze ſpente, and that Feſtus ſhould ſuccede him in Ceſaria: hee wyllynge to ſhewe the Jewes a pleaſure, lefte Paule bounde, the whiche perceyuinge that Feſtus dyd hym wzonge, appealed vnto Ceſar. Act. 24. 25 Act. 27. 28

After this appeale, he ſuffered ſhipwzack, and at Rome was bound with

rhaynes, and ſuffered great anguyſhe and tribulation.

Act.14. Paul and Barnabas exhorted them to continue in the faythe, affirminge that we muſt thorow muche tribulation enter into the kingdome of God.

2. Corin. 1. The Apoſtle wrytinge of him ſelfe ſayeth. Brethren I woulde not haue you ignorant of oure trouble, which happened vnto vs in Aſia. Where with we were greued out of meſure, paſſinge ſtrength, ſo greatlye that it yrked vs to lyue.

2. Corin. 7. When we were come into Macedonia, our fleſhe had no reſt, but we wer troubled on euery ſyde, outwards was fightinge, inwarde was feare.

1. Theſ. 1. And the Apoſtle commendinge the Theſſalonias, ſayd. Ye became followers of vs, and of our Lord, receauinge the worde with much affliction with ioye of the holy ghoſt.

Apo. 1. 5. Per totum. There was aboute a fytye yeares from the tyme of the cominge of the holy ghoſt vnto the diſciples, and the time that Domitian cryled John the Apoſtle. And yet we rede not, that

he hadde in all that tyme so many dyuine consolations, as hee hadde in the lyttle tyme of his tribulation. As it is euident in the fyrste of the Apocalipse.

Of the multitude of euyll menne.

Capi. Crii.

When the floude was, ther were saued onely but. viii. persons. *Gene. 6.*
For all fleshe had corrupte hys waye vpon earth.

The childzen of Israell were mo, then the childzen of Isaac: and Abraham had mo chyldzen by Agar, then by Sara. *Gene. 25.*

In the. v. cytyes of Sodome, were not founde. x. iuste persons, so there was a multitude of euyll menne, and fewe good. *Gen. 18. 19.*

Amonge al Josephs brethzen there wer but two, Ruben and Judas, that labourd to saue him: but yet the euyll preuailde. *Gene. 37.*

Moses sente spyes to consyder and search the lande of promise, but there *Nume. 13.*

were but two of them good, Caleph and Josue.

Numer. 1. Sixe hundred thousand fyghtynge men were nombred, of the which two only, Caleph and Josue dyd enter into the land of promise.

2. regu. 15 There were mo wyth Absolon going about to vsurpe his fathers kingdome, then wyth Dauid that raigned wel and iustly.

3. reg. 12. The greater parte of the children of Israel was in the kingdom of Samaria, for there were ten tribes, and the worst sort of people: and the least part in the kingdome of Jerusalem, for there were but two tribes.

3. regu. 20. The nomber of the king of Syrias fighting men, that fought against Israel, was so great, that the king said. The dust of Samaria is not ynough for all the people that followe me, to take euery man an handful.

Iudi. 2. There was so greate a nomber of fighting mẽ in Holofernes host: that they couered the ground of the lande like the grashoppers.

All the inhabitours of Egipte, and the

the wemen, the which stode in a great multitude, did sacrifice to straunge Gods. *Iere. 44.*

There abode no moe wyth Judas Machabeus then 800. men, but in Bachides and Alchimus the traitors host were 10000. men, and two thousand horsmen. *1. Mach. 9.*

Ther was at Jerusalem, when our Lorde suffred, a greate multitude of people: yet was there not a manne found, that woulde manifestly withstand our Lordes death so falsly and wickedly procured. But euerye man cryed, delyuer not Jesus, but Barrabas. *Iohn. 19.*

Certaine Jewes the whych Paule found at Rome at hys fyrst comming thither, said vnto him. As concerning this sect of Christiās, we knowe that euerye wher it is spoken against. *Act. 28.*

Of good men which lurked, and were as vnknown among the euyll. Cap. Cxiii.

Although it be wrytten that all flesh had corrupt his way vpon earth: yet our lord said vnto Noe, the haue I sene righteous before mee in thys generation. Gene. 6.7.

The iust man Lot, did inhabyte among the Sodomites. Gene. 19.

Joseph did lead a chast and a faithful life in Egipt. Gene. 39.

Our Lord appeared vnto Moses in the lande of Madian, when he kepte Jetros hys father in lawes sheepe in the desart. Exod. 3.

Samuel euen amonge the wycked chyldren of Hely, was holy and innocent. I. regu. 2.

Helias iudged all that were vnder Achab and Jezabell, to be Idolaters, hym self excepted: but our Lord saide vnto hym, I shall leaue me 7000. of whiche neuer man bowed hys knees vnto Baall. 3. regu. 19. Roma. 11.

Tobias

Tobias was of the tribe of Nepta-
lim, and vnder the kingdome of Sa- *Tob. 1.*
maria, in the whych al were estemed
to be Idolaters, and wyth diuers by-
ces infected. And yet being in captiui
ty, he forsoke not the way of truthe.

Wheras al in a māner worshipped
proud Aman, only Mardocheus bow- *Esther. 3.*
ed not hys kne vnto hym.

Holy Job was a gentile, and as it
is sayde, hee descended of Esau, and *Iob. 30.*
yet it is certaine, that he was marue-
lous noble both in faith and maners.
The which saide of him selfe, I was
the brother of dragons, and the felow
of Estriches.

Jeremy was wyth the people whi-
the remayned in Judea after the de- *Ier. 43.*
struction of Jerusalem, and he pray-
ed for theym, and declared the wyll
of oure LORDE vnto them. But
they sayde vnto hym. Thou liest, our
LORDE hathe not sente thee.
But Baruche prouoketh the against
vs, that hee myghte bryngе vs into
the bandes and captiuitye of the Cal-
dees.

Our

Eze. 2. Our Lord sayd vnto Ezechiel: thou sonne of man, feare them not, for the vnfaythful, and prouokers are wyth the, and thou dost dwel among Scorpyons.

Daniel, Ananias, Azarias, and Misael, dwelt among the Caldees Idolaters, the which labourd to induce & bring them to Idolatry, and to draw them from the worshipping of the very true God. Dani. 3. 6. 14.

Dani. 13. Susanna liued in Babilon mooste chastly, wheras the two olde priestes were vnchaste, and vntrue iudges.

It semed that in Antiochus Epiphanis time, that the Jewes were translated and brought to the rites and customes of the gentiles. But yet there was found Mathathias and his sones Eleazarus, and manye moe, whyche were stable and stronge in the law of God. 2. Mac. 6. 9

Math. 8. Our Lord commending the fayth and deuotion of the Centurion, sayd, I haue not found so great faith in Israel.

Nicodemus a ruler of the Jewes, came

cam to Jesus by night & cõfest plainly Rabbi, we know that thou art a teacher come from God. And after that our Lorde was crucifyed, he came to bury him, and brought a C. pound of precious oyntment. *Iohn.3.19.*

Joseph of the citye of Aramathia, a noble counsellour was also the dysciple of Jesu, but yet a secreat disciple for feare of the Jewes. But laying al feare a syde, he went in boldlye vnto Pilate, and made a deuoute peticyon, askyng of an vndeuout tyraunte, the body of Jesu. *Mar.15.*

Gamaliell an honorable doctour of the lawe, was a Pharisey, and gaue good & excellent counsaile to the chefe priestes for the Apostles. *Act.5.*

There was a certayne man in Cesaria called Cornelius, a deuout man, and one that feared God wyth all hys housholde, whiche gaue much almesse to the people, & prayed God alway. *Act.10.*

Of the mobility, and inconstancy of the people. Ca. Cxiiii.

MOses returning out of the lād of Madian into Egipt, told al the wordes of oure Lorde, for the whych he had sent him: Then folowth. And the people beleued. And when they hard that oure Lorde had sanctified the chyldren of Israel, they bowed theyr head, and worshypped.

Exo. 4. 5 But afterwardes when they wer afflicted by Pharaos task masters, they said to Moses and Aaron. Our Lorde loke vpon you and iudge, which hath made the sauor of vs stink in the eyes of Pharao, and in the eies of hys seruauntes: and haue put a swearde in theyr hand to slea vs.

When that the chyldren of Israel, after mani plages of Egypt, came out of Egipt enriched & armed, our lorde going before them, & shewynge them the way by a cloud and fire, they saw the Egiptians folowyng after them, and were sore afraid.

Exo. 14. 15.

And

And saide vnto Moses: because there were no graues in Egipt, hast thou therfore brought vs awaye for to dye in the wildernesse? After that they were comforted by Moses, when our Lord deuided the sea, that they passed ouer dry foted, and that Pharaos host was drowned, then the people feared oure Lorde, and beleued him, and hys seruaunt Moses, saying: we wyl sing vnto the Lord.

And sone after commynge to Marath, the people murmured because the waters were bytter: & when they were made swete by castinge in of a lytle wodde, they murmured agayn for lacke of meat, and sayde vnto Moses and Aaron, would to God we had dyed in the lande of Egypt, when we sate by the flesh pots, and oure Lorde at the euen tyde sente them quayles, and in the morynge he sente theym Manna. Exo. 15. 16.

After thys when he should geue thē the law: they said. All that our Lord hath said, we wil do. Exo. 19.

And whē Moses had shewed them ȳ wordes

Exo. 24. wordes and preceptes, the which he had receyued of our Lord, they sayde. All the wordes which our Lord hath sayd, wyl we do.

But when Moses staid long in the Exo. 32. mount with our Lorde about the description of the tabernacle, the people gathered them selues together vnto Aaron, and said. Make vs Gods to go before vs.

After that the Tabernacle was rea- Nume. 10. red vp, and that the cheefe men, after that the fighting menne and Leuites were nombred, had made their oblations, and that all thynges were ordayned howe they should go on their iourney: the people anon after began Nume. 21. to murmur, as greaued by muche labour.

After that the people had hard the spies relation, they murmured and Nume. 14. wept. And sayde one to another: Let vs make a captain, and retourn vnto Egipt again.

They hearynge, that their murmuring displeased our LORDE ascended vppe into the Mountayne, and

and against Moses wyll and pleasure did fight and wer ouercomde by their ennemyes. Nume. 14.

Agayne in the sedition of Chore, there rose many agaynste Moses and Aaron, and when they were most terriblye punished, the multitude of the childzen of Israel murmured against Moses and Aaron, sayinge, ye haue kylled the people of oure Lorde. Nume. 16.

And when oure Lorde hadde by the miracle of Aarons rod caused them to ceasse from their grudginge, they sayed. Beholde we are wasted away and consumed, we all come to nought, who so euer cõmeth nye the dwelling of our Lorde, dyeth. Nume. 17.

Forthermore they proceded & came to the waters of strife, where they chode in suche manner wyth Moses and Aaron, that they lykewyse mystrusted the diuine power. And therefore oure Lorde punished them. Nume. 20.

After that the people beganne to cõmit whoredome wyth the doughters of Moab, whyche called the people vnto the sacrifice of theyr goddes, Is- Nume. 25.

raell coupled hym selfe vnto Baall Peor. And oure Lorde commaunded the heads of the people to bee hanged vp agaynst the sonne.

When Gedeon hadde delyuerd the chyldren of Israell from the hande of Madian, and had slain zebee and Salmana, the men of Israell sayed vnto him, raygne thou ouer vs, both thou thy sonne, and thy sonnes sonne. But after that he was dead hauinge .70. sonnes, they went not aboute to take any of them to be their Lorde & ruler.

Iudi.8.

Samuel the prophet delyuered the people of Israel from the hand of the Philistines, and recouered the cityes whiche they had taken from Israell. After wards they gathered thē selues together, & demaunded a king, both against our Lords will and Samuels.

1.reg.7.8.

Although that Dauid ruled and gouerned ỹ people wel, and had wonne many victories, yet they sone conspired against him. And ỹ people departing frō him, encreased with Absolon.

2.regu.15.

It is to be noted, that when Dauid shoulde returne vnto Jerusalem, the people

people would haue brought him thyther with greate honoure. But inasmuch as the men of Juda had cõmoned and spoken with them of the ten tribes, all Israel went from Dauid, & folowed Siba the sonne of Bochry. 2.re.19.20

In kinge Salomons time, the children of Israell had aboundance of all tempozall thinges, and flozyshed in great honour, and yet by the occasion of a rughe wozde, all they foz the most parte, dyd sone leaue and departe from his sonne Roboam. 3.reg.10.12

When the children of Israel hearde of the terrible power of Holoferne, they occupyed all the toppes of the moũtaines, and made fast the townes with walles, and prepared cozne foz them against the battail. Afterwards when they felte them selues streyted of the host, they came al to Ozias and sayed. God be iudge betwixte vs and thee, foz thou hast dealt euyll wyth vs, because thou speakest not peaceably wyth the kinge of Assirians. Iudith.4.7.

When Jeremy hadde ended all the wozds that our Lozd had cõmaunded

hym to speake vnto the people: then the preastes and all the people tooke
Iere.26. holde vppon him, and sayed. Thou shalt dye. And afterwardes, the Rulers and people saied vnto ỹ preastes. This man maye not be condempned vnto death.

All the people from the least vnto the most, came to Jeremy the prophet and sayed, we wyll do all that oure
Iere.42.43 Lorde commaundeth vs, whether it be good or euil. But they tenne daies after that Jeremy hadde declared the wyll and pleasure of our Lorde vnto them, saied vnto him. Thou liest our Lord hath not sent thee: But Baruch the sonne of Neria prouoketh against vs. For thei wold not heare the voice of oure Lorde.

The multitude dyd sone beleue the
Dani.13. two preastes: and condempned Susanna to death. And a non after there folowet h. The people returned with hast, and came vpon the two preastes, and dealte with them, euen as they wouldе haue done wyth their neyghboure.

Simon

Simon knew that Trifhon dissembled in his woordes, when he asked Jonathas two sonnes, and a. C. talentes of siluer, yet he commaunded that it shoulde be deliuered: least hee shoulde be the greater enemy against the people of Israel: and say: because he sente not the money and the chyldren, therfore is Jonathas dead. 1. Mach. 13.

On a certaine daye when that our Lorde was in the citye of Nazareth, the Jewes gently desyred him, to do such miracles there, as he had done at Capernaum: But after he had a litle rebuked and checked them, they were fylled with wrath, and thrust him out of the citye, and would haue cast him downe hedlyng frō the edge of ỹ hyll. Luc. 4.

When our lorde had satisfied. 5000. men with .v. loues and two fishes thei would haue caught him to make him king. But sone after the vnfaythful begaune to dispute and aske questions: sayinge. What sygne shewest thou, that we maye beleue thee. Iohn. 6.

When the Jewes sawe that Lazarus was reuiued, and that our Lorde

Iohn. 12. had done many other miracles: they came and met hym wyth greate honoure: And yet at euen tyde, when he had well beholde them, he founde not one that inuited, or that calde hym whome to his house.

Iohn. 18. 19 The people. v. dayes before Ester receiued Jesus with great myrth and and honoure, & all that weke the people were muche desirous to heare hys wordes, and in the mournynge they came to him into the temple to heare him. But on the. vi. days folowynge, all they dyd crye, crucifye him.

Act. 2. After that the spirite sate vpon eche of the disciples, the multitude came together, and were astonyed. Other mocked, sayeng, these men are full of newe wyne. But Peter stode styffe in hys mater and excusynge the disciples, spake many thinges vnto them, alleging the wordes of Joel the prophet. When they hearde thys, they were prycked in theyr hartes, askinge what they shoulde do. And the same daye there were Baptyzed aboute. 3000. soules.

Upon

Upon a certen Sabothe daye, the whole city came almoste togeather to heare the woyde of God, the whyche Paul and Barnabas preached. The Jewes spake against it blaspheming At length Paule and Barnabas turned them selues to preache vnto the gentiles. Whan the gentiles hearde this, they wer glad. A while after the Jewes moued the deuoute wemen, & the cheke men of the citye, and rayled persecution against Paule and Barnabas and expelled them out of theyr coastes. But they shoke of the dust of theyr fete against them, and came to Iconium. Act. 13.

When Paule and Barnabas were at Listris a citye of Lycaonia, & that Paule had cured there a certen creapell: the people sayde that they were Gods, and would haue done sacrifice vnto them. But they declaring ỳ thei wer but moztal mẽ, pacified ỳ people ỳ they did them no sacrifice. Thither came certain Jewes, which whẽ they had perswaded ỳ people, stoned Paul, Act. 14.

and drue him out of the citye, suppo-
sing he had bene dead.

Certaine men which had a mayde
ẏ pꝛophesied, the which Paul delive-
red of ẏ deuil, did so moue & stir ẏ ma-
gestrates & rulers of the city, that the
Act. 16. people ran so against Paule and Si-
las his felow, ẏ they rẽt theyr clothes,
& bet them with rods, cast them into
pꝛyson, and made their fete fast in the
stockes. And the next after they pꝛaid
them to departe.

Paule being at Ephesus, and do-
inge there many miracles, a certayne
manne named Demetrius, a Syluer
smith, which made siluer shꝛynes foꝛ
Diana, called together woꝛkmen of
lyke occupation, and moued so great
Act. 19. trouble in the city, that it was all in
a roꝛe and confusyon, and they rushed
into the commen hal with one assent,
and the most part knewe not where-
foꝛe they were come together. Then
were Paule and his felowes in great
daunger of body, but the town clarke
speaking faire, and discreatlye to the
people, ceased them, and let the con-

gye-

gregation depart euerye man to hys owne house.

On a certen day ther was in Jerusalē such a cōcourse of people agaynst Paule, that they bet hym, and drewe him so out of the temple, that scarcely the hie captayne, the whyche came thither with his Souldioures coulde come by him. Afterwardes when hee had declared what thinges had chanced vnto hym, al they of Damasco list vp their voyces, and said. Away with him, for it is no reason that he should liue. The next day following, Paule cryed out in the counsel, men and brethren, I am a Pharisey, the sonne of a Pharisey, then there arose a debate betwene the Phariseis and the Saducees, and the multitude was deuided. And certaine Phariseis rose vp and fought, saying. We fynde no euell in thys man. Though a spryte or an angel hath appeared and spoken to him let vs not striue against God. Act. 21. 22. 23.

When that Paule, after the shypwracke that happened in the wynter, was warmingehim selfe at the fyre:

ther came a viper out of the heat, and caughte him by the hande, when the straungers saw that, they sayd amõg
Act.28. themselues: No doubte this man is a murtherer: whome though he haue escaped the sea, yet vengaunce suffreth not to lyue. Paule shoke of the viper into the fyre, and felt no harme. But when they sawe no harme come to him, they chaunged their mynds, and said that he was a God.

¶ Of good operations and workes.

¶ Capitu. Crv.

OUr Lord put man in the garden of pleasure, to dresse and
Gen.2.3. keepe it. In the sweate of thy face shalt thou eat thy bread. And after that, our Lord put hym out of the garden of pleasure, to labor ỹ ground, of the whyche he was taken & made. And so note thou, that oure LORD woulde manne to laboure bothe in the state of innocencye, and also after hys fal.

Da-

Dauid when other kynges were wonte to goe forthe to battayle, tarryed at home, and in that idleneſſe, committed bothe aduoutry and treaſon. 1.Regu.11.

Salomon did build our lords houſe and his owne. But yet note: that hee builded our Lordes houſe fyrſte. And although the worke was much greater, yet he accomplyſhed all in a leſſe time. 3.Regu.6.7

The workmen wrought induſtriouſly, and ſette vppe the houſe of our Lorde in as good eſtate and condytyon as it was before, and ſtrengthened it. 2.Paral.24.

Hezechias the kynge of Juda, wrought it that was good, right, and true before our Lord, and ſought hys God, and that did he withal his hart, and proſpered. 2.Paral.31.

In the ſecond yere that the children of Juda wer returned from Babilon, they began to lay the foundation of ỹ temple, Joſue the ſonne of Joſedech, and his brethren ouer loked the workmen that laboured. 1.Eſd.3.

kynge

1.Esd.6. Kinge Darius commaunded that our Lordes house shuld be buylded in Jerusalem, & that the expences shuld be geuen out of the kinges cofers, for hindring of the worke.

1.Esd.4. Note that the workes, the whyche the children of transmigration made as concerninge the foundation of the temple, and the wals of the city, had many hinderers.

Ionad.3. God beheld the workes of the Ninivites, and had mercy on them.

Mat.20. Idle workmen if they bee called to wages, are reproued.

Our Lord commendeth that seruãt whiche receiued fiue talentes, and vsing them, gaind other fiue. And him likewise that receiued tivo, and gayned other two. But he reproued hym which receiued one talent, and encreased it not, but kept and reserued it vnprofitablye.

Luc.24. The two disciples which constrained our Lord to abide with thẽ, knew him not by hys woordes as longe as they wer wyth him. But by his work of hospitality and breaking of breade they

they knew him.

Our Lozd appzoued the woozke of Mary Magdalen when she anoynted him euen as he sat at meat, notwithding that his disciples grudged with in them selues there at. Mat. 14.

Chzist dothe declare, that chyldzen should ensue and follow the laudable wozkes of theyz fathers, saying. If ye bee the childzen of Abzaham, do the dedes of Abzaham. Iohn. 8.

Paule the Apostle doth cõpare good wozkes to sede, of the whyche a man soweth litle inough, and yet reapeth plenteously, foz he which soweth little, shal reape little. 2. Cor. 9.

Paule repzehended the Thessalonians foz theyz idlenesse verye sharplye, althoughe in a nother place hee commendeth them. And saythe, that if anye woulde not woozke, the same should not eat. 2. Thes 3.

Tabitha was Chzistes dysciple: the same was full of good wozkes and almes dedes, which she did. And therfoze when she was dead, many were Act. 9.

moued

moued to p3aye Peter foz her, and he
reuiued her againe.

In all people, he that feareth oure
Act.10. Lozd, and wozketh righteousneſſe, is
accepted with him.

Paule beinge at Cozinthe, abode
Act.18. with Aquila and Pziſcilla, becauſe
he was of the ſame craft, & wzought.
Their craft was to make tentes.

Of mans true intention in doing of his wozkes. Cap. Crvi.

Cain kild his bzother Abel. Da-
uid Goliath. Joab Abner, and
Amaſia, Herode Antipas, Jhon
the Baptiſt. Agrippa James. Peter
wyth a wozd ſlew Ananias and Sa-
phira, but conſider their diuers inten
tions and cauſes.

Abzaham when our Lozd pzomy-
ſed him a childe, laughed, and Sara
Gen.17.18. laughed within her ſelfe. But Abza-
hams laughing was commẽded, and
Saras repzehended.

Pharao ſayd, I haue ſinned. Cr.9.

Dauid

Of mans true intention.

Dauid said, I haue trespassed. ii. Re. xii. Manasses said the same. 2. Par. xx. Judas saide also that he had synned. Math. 27. But the affections and intentions of theyr heartes were verye diuers.

Moses in a maner spake like wordes at Raphidi, when the people asked water to drink. And at the waters of strife. But at the fyrste tyme he was in no doubt, as he was in the second. As it appeareth by the payn that followed. Exo. 17. Nume. 20.

The chyldren of Ruben and Gad, and halfe the tribe of Manasses, builded an aultare, but in an nother intent, then the childzen of Israell beleued. Iosu. 22.

Our Lord cõmended the good will of Dauid intending to buylde hym a temple: although he woulde haue no temple of his buildinge. 2. regu. 7.

Dauid sent not for Azias, whyche was in the host, to exalte hym, but to cloke his synne, the which he had committed with Azias wife. 2. regu. 11.

Judith

Of mans true intention.

Iudith. 10. Iudith decketh her self very curyously, but all that deckinge came not of voluptuousnesse, but of vertue, to deliuer the people of God oute of the handes, of theyr most enemy.

Hest. 3. That Mardocheus wold not worshyp Aman, nor bowe bys knee vnto hym, he did it not vpon any disobedyence or contempt, but that he woulde not, as hee saythe, geue the honoure due vnto God, to anye mortall creature.

Math. 2. Herode said vnto the wisemen, that when they had found the childe, they should send hym word, that he might worshyppe hym also. But hee intended one thynge, and pretended an other.

Mat. 9. Our Lord charged the two blynde men to whome he restored their sight that no man shoulde know of it: Yet there followeth, that they spreade abrode hys name in al ỹ land, without the reproch of any transgression.

Our Lord dothe adde notablye the end and intention, whyeh euery man ought to haue doyng wel, or suffryng euil.

euill. Blessed are ye, when mē reuile you &c. For mee, or for my names sake. And who soeuer shal geue a cup of colde water. &c. Or who so leaueth hys house. &c. Mat. 5. 10. 19.

Our Lord commaunded that men should geue almes and faste, but not for the loue and fauour of men, least perchaunce such good workes, should be corrupted & depraued through an euel intention. Mat. 6.

Some there were, that ensued and followed our Lord, to take him in hys words: some other to eat of his bread. And other, that he or his frend might be healed of theyr diseases, and some, to be eternally saued. Iohn. 6.

Herode was desirous of a long season to se Iesus, not of any deuotyon, but vpō hope to se some myracle done by him. And therfore it profited hym not to se Iesus. Luc. 23.

Of Slouthfulnesse and negligence.

Capitu. Cxvii.

Of Sloth and negligence.

Gen. 42. Jacob hearynge that there was vitayles and corne to be solde in Egypt, saide vnto hys sones, Why bye neglect you this mater? Get you downe, and by vs that, that is nedefull.

Nume. 11. The chyldren of Israell in the desert hadde Aungels breade, and yet being blinded, they desyred the metes of Egypte.

Nume. 11. Slouthfulnesse and tedionsnes is vnto manne the cause of impacience, and carnall desyre: and the occasion of many lyes as it is euidente in the boke of numbers. We remember the fishe which we did eate in Egipte for naughte.

Nume. 21. The chyldren of Israell departed from mount hor, and began to faynte by the way, and war weary of their laboure and iourney. And they spake against God and Moses, saying. Our soule lotheth this light breade, wherfore our Lorde sente fyerye serpentes amonge the people.

1. Regu. 26. Abner kept Saule his Lorde verye negligentlye: for when Dauid came downe

downe into hys hoste, he founde no man that watched.

Isboseth Sauls sonne being a slepe was slayne. 2. regu. 4.

When other kinges were wont to go a warfare, Dauid taried at whom, wher y he, by thys occasion, cõmitted aduoutry and moste hainus murther. 2. regu. 11.

It pleased Joas the kinge of Juda, to repayre oure Lordes house, and he commaunded the Leuites, to be diligente aboute the same. But yet they did theyr parte but negligentely: and therefore the kinge reprehended Josada the hye preaste. 2. Para. 24.

Whylste the men were a slepe, the enuious man came and sowde tares amonge the corne. Mat. 13.

The slothful and idle are reproued, and they that do work rewarded. Mat. 20.

A greate tempest arose in the sea, Jonas gate hym vnder the hatches, & fell a slepe. So the master of the shyp came, and saide vnto him. Why slombrest thou? Vp, and call vpon thy god. Ionas. 1.

Our lord did reprehend verí sharply

Mat. 25. the slouthful seruaunt which neglected to multiplye and encrease the talent commytted and delyuered vnto hym.

Mat. 25. The sleping virgins, whose lampes were not prepared, wer afterwardes excluded from the mariage.

Mar. 14. The disciples semed to be at ỹ hour euen very heauy and slouthful, when that they, after our Lord had prayed them to watche, dyd sleape continually.

¶ Of the good towardnesse of childzen.

¶ Capitu. Crviii.

IT is not red, that Isaac, when hys father at Gods commaundemente wouldе haue offered hym vp in a sacrifice, did either murmur ther at, or run his waies.

Gene. 22.

Joseph accused hys bzethzē to hys father of an exceading greate cryme, the whych accusement in hym, was a signe that he detested sinne. And whē his father said vnto him, come, for I wyll

Gene. 27.

wyl send thee to thy brethren, he most obediently answered, here am I.

Samuel beinge yet a childe, was a minister in the sighte of God, where the arke of God was. 1.regu. 2.3

When Dauid should be anoynted king, he was a little one in the fielde and kept sheape, obeyinge hys father humbly and abiectly. 1.regu.16.

Joas the sonne of Jozam kynge of Juda, was but a childe of 7. yere old when he began to raign, he dyd that which was right and good before our Lorde, all the dayes of Jehoiada the priest. 2.Para.24.

Josias was viii. yeare olde when he began to raign. He did that which was righte, good, and pleasant in the syght of oure Lorde, and yet he had a very euell father, and graundfather. 4.regu.22.

Though Tobias wer yonger then all other in the tribe of Nephtaly, yet did not he behaue him selfe childishly in hys woorkes. And afterwardes when hee hadde begotten a sonne, he taught him from his childhode to fear God, and to abstain from all synne. Tob.1.4.

Of the good towardnesse.

Dani.1. Daniell and his thre companions obseruing the lawe of God, without Prophete, priest, or master, lyued sobetly, iustly, and deuoutlye amonge the gentyles chyldren.

2.Mach.7. The seuen brethren, yonge men, had a wonderfull wysdome in their aunswers, and a maruelous pacience in their tribulations.

Luc.1. John the Baptist grew and wared stronge in spirite, and was in wyldernes, tyll the daye came when he should shewe him selfe vnto the Israelytes.

Luc.2. Our sauiour a childe of .xii. yeares of age, was founde in the temple in the middes of the doctours, hearinge them, & posing them. And after that, he went downe with Mary & Joseph, and was subiect & obedient vnto the.

Of the societie and felowshyp of good men. Ca.119.

Gen.18. This is greatlye to be considered, that if ther had bene found ten iuste men, in the v. synfull Cities,

Cities, that for their sakes, our Lord would haue spared all the reast.

Iacob said vnto Laban, it was but little that thou haddest before I came to thee, and nowe thou art increased & made rich, and our Lord hathe blessed thee for my sake. *Gen. 30.*

Our lord blessed the house of Egipt for Josephes sake, and increased it. *Gen. 41*

Iacob was well accompanyed that sayd, let vs make and reare vp an altare vnto our Lord, for he hath heard me in the day of mi tribulation: & was wyth me in the way which I went. *Gene. 35.*

Israell serued our Lord al the daies of Iosua, and the elders that ouer lyued Iosua, the whyche knewe all the workes of our Lorde that he had done for Israel. *Iosu. 24.*

The children of Dan tooke Lachis, and slue the men, whiche dwelt careleſſe, without castinge of pearyls, and hadde no society nor businesse with other men. *Iudi. 18.*

Saule sent sergeauntes and messengers to take Dauid that was wyth

1.regu.19. Samuel and other prophets, ỹ which began to prophesy, and Saule came, and prophecied with them.

For the reuerence and honor of Iosaphat king of Iuda which worshypped God, Elizeus the prophet obtayned water for the host, in the whych were two euil kinges.

4.regu.3.

Tobias would haue such gestes to dine with him, as feared God, and he taught his sonne the same. Eate not with the sinful. And be most diligently wold know wyth whom his sonne should go wythall.

Tob.2.4.5

Yͤg Tobias wife said: I haue not kept company wyth those that passe their time in sporte: Neyther haue I made my self partaker with thē that walke in light behauour.

Tobi.3.

When they hearde the cruel commaundement of king Nabuchodonozor, that all the wise men at Babilon should be put to deathe: they calde to theyr felowes, to seke mercy at gods hand. Then was there a vision shewed vnto Daniel by nyght. And so the kyng by the occasyon of hys seruant

Dani.2.

Dani-

Daniel, spared the wyse men of Babylon.

After the death of Judas Machabeus, wycked men came vp, and there was a great dearth in the lande, and Bachides made ỹ vngratious, lo2des in the land. And there came great tribulation in Israel, the whiche peraduenture should not haue chaunced, yf they had had Judas to they2 lo2d and master. 1. mach. 6.

When the fy2st of those vii. bzethzē was fryed in the caulbzon, the other with they2 mother exho2ted one another to die strongly and manfully. 2. Mach. 7.

Judas Machabeus went to take the city of Chytopolis. But fo2 ỹ Jewes sake which were within it, the which they intreated louingly, he dyd them no euil, but gaue them thanckes, exho2ting them to be frendlye vnto hys kind2ed. 2. Mach. 12.

As longe as Peter remained wyth the Apostles, he was stedfast & sure, but when he was in the hye p2yestes court warming him selfe by the fy2e wyth his seruauntes, he began to de- Math. 26.

ny our Lord.

Iohn. 9. Anon after that our Lorde had geuen him his sighte that was blynde from hys byrthe, the Phariseys caste him out of the sinagoge. But the beninge Lord Jesus receiued him amōg his faithful.

Act. 2. When all the disciples were wyth one accord together, the holye ghoste came vpon them, and inestimably did teach them and strengthen them.

Act. 2. It is thus wrytten of the faythfull, the which wer in the primitiue churche. Al that beleued kept them selues together, and had al things commen. Then followeth. They did eat theyr meate together, wyth gladnesse and singlenesse of hart, praising our lord, and hadde fauoure wyth all the people.

Act. 9. Saule after his conuertsyon came to Jerusalem, and assaide to couple him selfe to the disciples, but they wer al afraid, and fled from hym, and beleued not that he was a disciple. But Barnabas tooke him, & brought him to the Apostles.

The

Of the society of euil men.

The men which were wyth Paule in the ship, when the greate tempest raged, were all saued, because Paule was in theyr company. For the aungel of our Lord laide vnto hym. Loe, God hathe geuen thee all theym that saile with thee. *Act. 27.*

Of the society and felowshyp of euell men. Capi. Cxx.

Abraham departed wel from the Caldees, where men were infected with Idolatrye, so that oure Lord remembreth that, as a benefite saying. I am the Lord that broughte the out of Hur of the Caldees. *Gen. xi. 15.*

A man shuld forsake and leaue his countrey not only in body, but also in thought and affection. Where vpon our lord sayde vnto Abraham, which was gone out of his countrye in body. Get thee out of thy countrye. &c. And note the promises whiche were made there. *Gene. 12.*

We rede not ỹ our lord appeared vnto A-

Abraham as long as he was in companye wyth euill men in Vur of the Caldees, it is not redy the lord apeared to him although he was taken for a good man. But after hee departed thence, we reade that he was oftentymes visyted wyth deuine apparitions.

Gen. 12. 15. 17. 18.

Lot by the occasyon of the wycked Sodomites, with whome he inhabyted and dwelt, suffred great iniuryes and wronges.

Gen. 13. 19.

It appeareth by Lot, how harde it is to leaue the accustomed companye of the euel: the which could euē scarcely be drawen away by the angell frō the Sodomites.

Gene. 19.

Ismaels play and pastime with Isaac, dyspleased Sara.

Gen. 21.

Our Lord many diuers manner of wayes dyd comfort Jacob, auoidyng the companye of his wicked brother.

Gen. 28.

Jacob wold not go on wyth his vngratious and euell brother, although he had pacified him with giftes: Notwithstanding his brother instantlye desired hym, and hadde shewed hym signes and tokens of dilection & loue.

Gene. 33.

Of the lociety of euil men.

Moſes ſaid to the congregation of Iſrael: depart from the tents of theſe wycked men, and touch nothynge of theyrs, leaſt ye pearyſhe in all theyr ſynnes. *Nume. 26.*

Our Lord ſayd to Moſes, cõmaund the chyldren of Iſrael that they, when they enter into the lande of Canaan, deſtroy al the inhabitors of the land: but if ye wyl not deſtroy them, they ỹ remayne, ſhall be as it were prickes in youre eyes, and Dartes in youre ſydes. *Nume. 33.*

By the occaſyon of Acham whyche toke wyth hym of the excommunicate thynges of Iericho, the people were ouerthrowne in battayle. *Iosu. 7.*

Through certaine chyldren of Beliall, the whych had commytted a deteſtable dede againſt ỹ Leuites wife: al the chyldren of Beniamin, fewe excepted, were ſlaine. *Iudi. 19. 20*

The chyldren of Iſrael would not deſtroy the inhabyters of the land, as the Lord commaunded them, & therefore theyr chaunce was vnfortunate and euell. *Iudi. 1. 2*

The

Of the society of euil men.

The familiaritye and amitye that
3.regu.13. Amnon Dauids sonne hadde wyth Jonadab, gaue hym an occasion and a waye to enforce Thamar hys syster.

Many simple persons drue vnto Ab
2.regu.15. solon rebellyng agaynste hys father: the whych would neuer haue conspired against Dauid, if they had contynued with good and peaceable men at Jerusalem.

For certain which were yet alyue
2.regu.21. of the house and family of Saul, there fel a great hunger in the land, vntyll that they, at the petition of the Gabanites, were hanged.

Josaphat the king of Juda was al-
2.Para. 19. most slaine goynge to warfare wyth Achab, and was reproued by ỹ lordes prophet, saying. Thou helpest the vngodlye, and louest them that hate the lord, and therefore thou deseruest the ire and anger of the lord.

Ochozias king of Juda, walked in
4.reg.8. Achabs wayes, and did euill before ỹ lord. The cause followeth, for he was Achabs sonne in law.

Elizeus

Of the societie of euil men.

Elizeus the prophet said vnto Iosaphat king of Israel, because thou hast ioyned thy self wyth Ochozia, ỹ lord hath broken thy workes, and destroid thy shyps. 2. Par. 20.

The man of God came to Amasia king of Juda, and said. O king let not the armye of Israel come wyth thee, for the lord is not with Israel. But if thou thinke that the battayl doth consyst in the strength of the hoast, God shall make thee fall before thy ennemye. 2. para. 25.

When the chyldren of Israel after they? comming agayne from Babylon, were a buildinge the Temple, their aduersaries wold haue builded with them: but they vsing good counsail, refused them. 1. Esd. 3. 4.

When all the other wente to the golden calues, which Jeroboam had made, Tobias alone fled al their cõpanies, and went to Jerusalem to worshyp the lord God of Israel. Tob. 1.

Blessed Job sayd, I am the brother of Dragons, and the companyon of Estriches. Iob. 30.

When

Of the society of euil men.

When Esay hadde sayde, I am a man of vncleane lyppes, he sheweth the cause why. For I dwell amonge people that hathe vncleane lyppes also. esa. 6.

It was said vnto Ezechiel, vnfaithfull, and subuerters are wyth thee, and thou dost dwel amonge Scorpyons. eze. 2.

The wycked hurt one another, for the two old men toke audacitye and boldnesse of thys to accuse Susanna: because they both agreed to one mischefe. Dani. 13.

So longe as Judas Machabeus fought for hys people, trusting to the ayd and healpe of God, al thyng prospered wyth hym, but after y he made amitye and societye wyth the mooste puissaunt Romaines, sone after hee was ouercumd, and slaine in battail. 1. mach. 8. 9

The like thing chanced to Jonathas Judas brother. 1. mach. 12.

Peter being with the disciples at the supper of oure Lorde, was verye bolde and sure, but when he came to the hie priestes courte, he at the voyce mat. 26.

of a

of a wenche denyed our Lorde.

The blynde manne that sat by the waye syde beggynge, cryed vnto our Lorde Jesus. And they that went before, rebuked hym, that hee shoulde holde hys peace. *Luc.18.*

He that was borne blynde, whome oure Lorde restored vnto his syghte agayne, was not counted amonge the faythfull of christ, vntyll the Pharysees, hadde thrust hym oute of the synagoge. *Ihon.9.*

At tymes, many euyll and wicked persons drawe to one euill society and felowshippe, to hurte those that bee good. So came Balaac and Balaam together to curse the people of Israell. *Nume.22.*

Adonizedech king of Jerusalem, and other foure kinges came together against the Gabaonites, because they had made peace with Josue. *Iosu.10.*

Also Jabin the kinge of Asor and other.30. kinges came against Josue, and the chyldren of Israell. And the fyue princes of the Philistines, of Canane, of Sydon, and Euei. Item *Iosu.11.*

Madian & Amaloch, and other nacions of the East.

And thus is that sayinge of Esay vnderstanded. Siria rested vpon Esa.7. Ephraim, that is the ten tribes, and the kinge of Siria agreed in one, vtterlye to extirpate and destroye the king of Juda.

Agayne at the tyme of oure Lordes Luc.23 passyon. Herode and Pilate were made frendes.

Paule doth commende the Philipians sayinge. In the myddes of a crooked and a peruerse nacyon, amonge Philip.2. whome ye shyne as lyghtes in the worlde.

Peter the Apostle sayed vnto certayne Iewes which harde the worde Act.2. of God: Saue your selues from thys vntowarde generacion.

Paulus Sergius the ruler desired to heare the worde of God: But he had with hym one Elimas the sorcerer, apseude prophet, a Iewe: the Act.13. which withstode Paule and Barnabas, seking to turne the ruler away from the faith.

The

Of the society of euil men.

The men of Listria were of suche simplicity, that they estemed Paule and Barnabas to be gods, and come downe to the earthe in the likenes of meune. And when Paule had euen skarsely apaysed them, and had begonne to shewe thē the way of truth: thether came certayne Jewes, the whiche perswaded the people so, that they stoned Paule, and lefte him for dead.

When that our Lordes worde did strongiye encrease and growe in Ephesus, and ỳ god did many myracles there by Paule: Demetrius whiche made siluer shrynes for Diana, called together workemen of like occupation, and moued a greate sedytion against Paule. Act. 19.

Of good prosperity.

Capitu. Crri.

The aboundaunce of temporall thinges, is oftentymes the occasion of muche synne, as in that regyon and countrey the whiche

was watered, and lyke the garden of
Gen. 13. our Lord, and like the land of Egipt
as thou cõmest vnto Zoar, the whiche
the wicked Sodomites dyd inhabite.

When Gedeon was litle and thre-
Iudi. 6. 8. shed wheate, hee was good, and the
Aungell of oure Lorde did visite him.
But after he had obtayned the victo
rye against the Madianites, he mys-
behaued hym selfe.

Saule or euer he was made kinge,
1. regu. 15. was good, but after he toke vpon him
to rule, he waxed proude, and brake
oure Lordes commaundement.

After that Dauid had made greate
2. regu. 11. war and had gotten many victories
of hys ennemies, he remayninge in
quietnes at Jerusalem, cõmitted ad-
ouuterye, and afterwardes ensued
murther.

Dauid by the occasion of the mul-
2. regu. 24. titude of his subiectes, waxed proud:
and caused his people to be numbred:
But yet note, how greuously he was
punished.

In Salomons tyme siluer was of no
3. reg. 10. 11 valure: For in Jerusalem syluer
was

was as plenteous as stones. But note, how maruelus and how terrible a thinge it was that his abundaunce of thinges hurte him more, then hys wisedome auayled him,

Or euer Jeroboam had dominion and rule ouer the.x. tribes, we rede not that he was euyl, but that he was a good yong man and a deligent: but sone after he had obtayned the kyngdome, he made golden calues, and leaste hee shoulde bee tourned oute of hys domynion and rule, hee auerted and tourned the people from GOD. 3. regu. 12.

Amasias the kynge of Juda made warre against Edome. Where vpon hys hart became proud, and intended to fight against Joas the kinge of Israell, but he prosperd not. 4. reg. 14

When Roboams kingedome was fortified, and comforted, he forsoke the lawe of oure Lorde, and all Israell wyth hym. 2. Para. 11.

When Osias the kinge of Juda became myghtye, hys harte arose to his destruction for hee wente into the 2. Para. 20.

temple to burne incense vppon the aulter of incense.

Manasses kinge of Jerusalem was
2. Para. 33 exceadynge euyll. But afterwardes being bounde in Babilon, and in tribulation, he prayde vnto oure Lorde, and dyd exceadinge greate penaunce before our Lord.

They dyd eat and were fylled, and
2. Esd. 9 became fat, and lyued in wealth thorow thy greate goodnes. And prouoked thee to anger.

Worldly prosperity doth somtimes
Tobi. 2. 11. multiplye and muche encrease and bringe carnall frendes together, the whiche aduersitye dothe auoyde and flye, for Tobias kinsmen and frends, after he had recouered his sight, and was enriched, came vnto him: the whiche thinge is not redde that they dyd as longe as he was blynde, and that hys wyfe went to the weauinge worke.

After that Nabuchodonozor hadde
Iudith. 1. ouercomde Arpharat the king of Medes, his kingdome was exalted, and his hart was lyfte vp.

Al-

Although Aman was nert vnto ỹ mighty and puissaunt king Ahaswerus, and had great riches, children, and frendes, yet he was troubled and vexed that Mardocheus wouldе not bow hys kne vnto him, as though he had had nothyng. *Esth. 3. 5.*

Note the shortnesse of this prosperity. As long as the plage of the lorde was ouer Job, although certayne frendes came vnto hym, yet they were onerous and heauye comforters, nor it is not red that they gaue hym any thing. But after the lorde had geuen Job twise as much as he had before, then came there vnto hym al his brethren, and all that had bene of his acquaintance before, and dyd comforte him: and euery one gaue him a shepe and an earing of gold. *Iob. 42.*

The Image, whyche Nabuchodonozor sawe, was smitten of a stone, hewen oute of a mountaine, and was broken to pouider, doth sufficientlye declare worldly prosperity to be nothing. *Dani. 2.*

1. macha. 9. The Children of Zambry made a great marriage. And ỹ Jewes wyth Jonathas slue manye of them. Thus the marriage was tourned to mourning, and the noyse of their melodye into lamentation.

1. Mach. 11. King Ptolomy of Egipt, after that Alexander the kinge of Siria was ouercumd, & dryuen into Araby, was exalted, and his honor increased: Gadiel the Arabian smote of Alexanders head, and sent it to Ptolomy, but the third daye after, died kinge Ptolomy him selfe.

math. 19. The yong manne that inquyred of Christ, how he mighte haue eternall life, had many and great possessions, and therefore when oure Lorde gaue him the counsel of perfection, he wēt his wayes sory.

math. 26. Peter denyed our Lord in the high pryestes palace.

math. 21. The Jewes receiued our Lord into Jerusalem solempnlye: but after hee had wel beheld them, towardes euen, he went to Bethany. For he founde not one that woulde receiue him into hys

hys house, and lodge him.

The example that our Lord dothe vse, and put by the riche man, whose ground brought forth plentiful frutes, doth greatly serue vs to despise the aboundance of temporall thinges. For when he most diligently thoughte to breake down and destroy his barnes, and build greater. God said vnto him Thou fole, this night will the deuils fetch away thy soul from thee. Then whose shall those thinges be, whyche thou hast prouided? *Luc. 12.*

The biers of the farme, and Oxen, and he that maried a wife were calde to our Lordes supper, and they, as being busy about other thinges, excused them selues but the poore, and the feble were brought in. *Luc. 14.*

Our Lorde beholdinge the citye of Jerusalem, being in temporal peace, and ignorannte of the miseryes that were to come: wept on it, sayinge. If thou haddest knowne, thou woulde wepe. *Luc. 19.*

When the people gaue a shout, He rode hauinge on his royall apparell,

sittyng

Act.12. sitting in his seat, and makyng an oration vnto them, they said. It is the voyce of a God, and not of a manne. And immediatly the aungell of oure lord smote hym, because he gaue not GOD the honoure, and he was eaten of Wormes, and gaue vppe the Ghoste.

¶ Of worldly curiosity.

Capi. Crrii.

Gen.3. THe occasyon of the fyrst transgression semeth to haue hadde hys beginnynge of thys, that Eue did lysten curiously vnto the serpent, and did curiously behold the tre forbode.

Gen.34. Dina the doughter of Lia, wēt out to se wemen of the land. Ther foloweth, that she was sene, rauysshed, and forced.

Exo.19. Our lorde commaunded Moses to saye vnto the people: beware ye goe not vp into the mount, or touche the border of it. Who so euer toucheth ỹ mount, shall surely dye.

And

And after a few wordes. Charge the people, that they presse not vp to see our lorde, and so manye of them pearyshe.

Our lord sayd vnto Moses, that Aaron and hys sonnes only should enter into the holy tabernacle. And that other by no curiosity shoulde see what thinges were in the sanctuary, vntyl they were folden vp, least they dye. *Nume. 4.*

Ozias the king of Juda, went into the temple of our Lord, toke the Censar, and woulde haue burnte insence vpon the aultar of insence. The whiche thing pertaind not to hys office, but to the prieستes, and by and by the leprosy sprange in his forehead. *2. Para. 16.*

When the Jewes sawe that oure Lord did manifest and profitable miracles, they would not se, but sought for a signe from heauen. *Luc. 11.*

When Herode the Tetrarch sawe Jesus, he was exceading glad, not of any deuotion, but of a curiosity, for he trusted to se some miracle don by him so that the syght of oure LORDE *Luc. 23.*

dyd

did little profyte hym, but hurte hym rather.

Act. 1. Our Lord refraind the curiosity of his Disciples, whiche woulde haue knowen the time of his second aduent and comminge, sayinge. It is not for you to know the tymes, or the seasõs, whyche the father hathe putte in hys owne power.

Act. 8. It semeth to haue bene of a curiosity, that Simon Magus woulde haue bene baptised, in as much as he sawe the sygnes and miracles which Philip did.

Act. 17. The Atheniens, and straungers cald Paule for no nother thynge, but to tell, to see, or to heare some newe thyng.

Act. 19. When Paule preached in the city of Ephesus, many of them which vsed curious craftes, brought their bokes, and burned them before all men.

2. Thes. 3. The Apostle Paul doth reprehend and reproue certayne Thessalonians which walcked vnquietly, and vnorderly, working not at all, but being busy bodies.

The

Of worldly curiosity.

The Apostle monisheth to auoyde yong widowes, and he dothe often reproue those whiche bage abrode, are idle, and curious, and warneth vs to eschue them, that learne to goe from house to house, that wander aboute, and that shewe and sell them selues, speaking thinges which are not comly, and when they haue liued luxuryously, they wil marry. 1. Timo. 5.

¶ Of the greate faithe of wemen. Capi. Cxxiii.

THe Apostle commendeth ỹ faith of Raab, whyche pearished not wyth them that were disobedient, when she had receiued the spyes to lodging peaceably. Hebr. xi. Iosu. 2.

Ruth remayned wyth her mother in law Noemy, sayinge. Thy people shall be my people, and thy God, my God. And Booz afterwardes said vnto her. Our Lorde quite thy woorke, and a ful reward be geuen the of our Lorde, vnto whome thou arte come, and vnder whose wynges thou arte Ruth. 1. 2.

come

rome to abide.

3. regu. 17. A widow woman of Sarepta, beleued Elias the prophets wordes, although he commaunded her to doe a thing very hard to be done.

2. Mach. 7. That wonderfull and maruelous mother the whiche sawe the vii. brethren, her sonnes tormented in one day, and did stroglye animate them to die for the law of God, dyd very well confesse the creation of the worlde, & the resurrection of the dead.

Luc. 1. As touchinge the misterye of oure Lordes incarnation, wemen were more prompt and readye to beleue it then men. For Zachary was reproued by the aungel of incredulity: because thou beleuest not my wordes. &c. But we reade that Elizabeth was not reprehensible, but commendable, the which euen allone as Mary was comcried out, blessed art thou among wemen, and blessed is the frute of thy wombe.

Luc. 1. In like manner the blessed virgyn is to be commended, the which gaue creadit

creadit vnto the angell, sayinge vnto her, that she should conceiue of the holy ghoste.

And Anna the widowe a prophetesse spake vnto all men, that loked for the redemption of Israel, of a childe that was borne. Luc. 2.

Our Lord said vnto Mary Magdalen. Thy faith hath saued thee, go in peace. Luc. 7.

And the woman that had an issue of bloud, had so greate faythe vnto oure Lord, that it sufficed her only to touch the hem of his raiment. And therfore she deserued to heare a swete woorde of oure Lorde. Doughter, bee of good cheare and comfort, thy faythe hathe saued thee. Luc. 8.

The woman of Canane nother for longe crpostulacyon, nor yet for sharpe aunswer, lefte of to crye vnto oure LORDE, and therefore at length she hearde. O woman, greate is thy faythe, be it vnto thee, euen as thou wylt. mat. 15.

The woman of Samaria did fully re-

fesse,

felle, saying, Messias is come, whych
Iohn. 4. is called Christ. And afterwards many of the Samaritans beleued in our Lord, for the saying of the woman.

Marthas confessyon of faith, which
Iohn. vi. said, I beleue that thou art Christ the sonne of God, which should come into the world, was verye like the confessyon of Peter.

We read of many men that doubted of oure Lordes resurrectyon, and
math. 28. holy that our Lord reprooued their incredulity and hardnes of hart. Ther is no such thinge red of wemen. But that when our Lord rose. Fyrst of all he appeared to a woman, that is to Mary Magdalen, and she wyth spede brought the tidinges vnto the Disciples, the whiche were in heauinesse.

A certaine woman called Lydia a
Act. 16. seller of purple hard Paule preache, whose hart our Lord opened, and she was baptised, and her household.

Of the wisdome of Wemen. Capi. Cxxiiii.

Sara

Of the wisdome of wemen.

Sara did wisely vnderstād and perceiue, that ỹ play betweene Isaac & Ismael was not good, and it was the Lordes wil, that Abraham should agre vnto Saras wyll, & to heare her voyce. Gene. 21.

Rebecca was verye wilye and subtile to procure, that Jacob might obtain his fathers blessynge, the which was due vnto the fyrste borne. And afterwardes she caused hym euen wyttely to auoyd his brothers anger. Gen. 27.

Raab the harlot did very discreatly hide the spies, so that thereby, she wholy deliuered and saued her selfe, and all her housholde. Iosu. 2.

Delbora Lapidoths wife a prophetesse. Judged the people of Israel, and taught Barach Abinoams son, what he should do, to deliuer the people of God, from the handes of Sisara. Iudi. 4

Noemi was very careful and wise, to inuent howe Ruth an aliane, and her doughter in lawe, myghte marry wyth that noble and mightye manne Booz. Ruth. 2.

Of the wisdome of wemen.

1.regu.1. Anna Samuels mother discretlye excused her selfe: as touchinge that, that Hely the preast layed vnto her, when she required a chlde of god.

1.regu.25. Abigatle throughe her wisedome, eloquence, and liberality, saued her husbandes Nabals lyfe, and letted Dauyd from commyttynge of murther.

2.regu.14. The wisewoman Thecuris, induced Dauid to fetche his sonne Absalon home againe.

2.regu.21. As Joab besieged the cittye of Abel. A wise woman spake so vnto hym, and afterwardes to the cityzens, that he left ȳ siege and departed to ȳ great vtylitye and profyte of all the countrey.

3.regu.1. Bethsaba Salomons mother spake wysely before kinge Dauid, that her son Salomon might raign after him.

3.regu.3. That woman, of the two, whyche condented before Salomon answered wisely and mercifully, sayinge, I beseche thee my Lorde, geue her the lyuynge chylde, and in no wise slaye it.

There

Of the wisedome of wemen.

There was greate prudencye and wysedome in the Quene of Saba, that came to here ỹ wisedome of Salomon. 3. regu. 10.

The Sunamite Elyzeus hostesse, dyd wyselye abyde wyth hym, nor woulde not leaue hym for all Giezyes, vntyll hee hadde reuyued her sonne. 4. regu. 4.

Holda the prophetesse Sellumus wyfe, dyd comforte kynge Josias, and foretold the people the euils that were to come for their offences. 4. regu. 22.

Sara Raguells doughter prayed pure L O R D E dyscreatly and deuoutely, to deliuer her from the rebuke that shee hadde hearde of her mayde. Tobi. 3.

Judith speakinge vnto the people, and in deceauinge of Holofernes so pusant and myghty a prince: shelvde greate constancye and wisedome. Iudith. 8. 13.

Esther after shee hadde inuyted the kynge to dynner, and that hee was wel heated wyth wyne, made her peticion circumspectly and warelye. Esth. 7.

Of the wisdome of wemen.

Luc. 1. Elizabeth Jhon the Baptiste mother, knew very discreatly of the comming of blessed Mary, and named her the Lordes mother.

It appeareth that the blessed virgin was wonderfullye prudent and wise, aswel in silence kepinge, as in speaking. In silence, for we find that she spake very few words. She spake with the angel, questioning with him discreatlye, and agreinge vnto hym more discreatly. Yowe shall thys be: Luc. 1. And agayne, behold the hand maiden of the Lorde. And wyth holy Elyzabeth, when she saluted her. And note, that after Elizabethes greate praises the whych she gaue her, she answered her nothyng directly, but turnde her to geue laude and prayses vnto the Lord, sayinge. My soule magnifyeth the Lord.

Also she spake wyth her sonne, askyng hym most swetely. Sonne, why Luc. 2. haste thou thus dealte wyth vs: And prayinge or intreatinge hym for the Iohn. 2. shamefast pore people, saying. They haue no wyne.

Mary

Of the wisdome of wemen.

Mary Magdalen did very prudent lye, when she sate her downe at the Lordes feete. For there she obtayned forgeuenesse for her selfe, lyfe for her brother, hard the wysedome of God, and exhibited vnto Christ deuout reuerence. *Luc.7.10.*

Pilates wife spake so vnto hym, ỹ if he woulde haue beleued her, he had done wisely. *Iohn. 11.* *Mat.27.*

Of the pitye and compassion of wemen. Cap.Crrb.

Rebecca seing that Abrahams seruaunt a straunger, was desirous to dryncke, aunswered wythout any delay, drinke my lorde. Ye and I wyl draw water for thy camels also, vntil they haue al dronkē. *Gen.24.*

The mid wyues frared God, & dyd not as the king commaunded thē, but saued the men chyldren. *Exo.1.*

When Pharaos doughter saw the childe wepe, she had compassion on it and said. It is one of the Hebrues chil dren. And causinge it to be nursed, made it her sonne. *Exo.2.*

Of the pitye of women.

Iosu. 2. Raab the harlot, hearinge that the spyes were soughte for to bee put to death, hadde compassion ouer them, and hydinge them, deliuered them, and sent them awaye safe.

2. regu. 17. The messengers sente to Dauid, were hydden in a well, and saued by a woman, whiche spred a couerlet ouer the welles mouth, and begiled those that soughte them.

Of those two wemen whiche contended before Salomon, her hart was
3. regu. 3. the pitifullste, that woulde haue lefte of her sute, whose bowels yerned vpon her sonne.

The wyddowe woman of Sarep-
3. regu. 17. ta was Elias the prophetes hostelle, and she sustaynde him.

The Sunamite induced her husbād
4. Re. 4. to make an apte and a mete place with in his house, for Eliseus to lodge in.

When Athalia had destroied al the
4. Re. 11. kinges seed: Josaba the doughter of Joram, conueied Joas one of ỹ kings sonnes, hyd him, and saued him that

he was not slaine.

Esther hauing compassion on those that were addicte and appoynted to dye, put her selfe in greate peryll, and yet shee obtayned of Ahaswerus the Jewes auauncement and pardon. *Esther. 5.*

The pity of the blessed virgin Mary dyd well appeare, in as muche as she went to the marriage of the poore, and when they lacked wine, she vndesyred of anye manne, and as an aduocate of the poore, said vnto her sone, they haue no wyne. And agayne her greate liberalitye maye euidently be knowen by thys. For when she had receyued of the wise menne, Golde, Frankensence, and mirrhe, within a whyle after at the time of her purification and churching, she was not able to offer a Lambe. It is therefore to be supposed, that she hadde geuen and distributed all those gyftes to the poore. *Ihon. 2.* *Math. 2.*

We reade that the sauioure of the worlde, walckynge and beynge in

Iohn.12. the worlde, had hys specyall lodginge with Martha and Mary her sister.

The woman of Canane estemed ỹ misery of her doughter to be her owñ Mat.15. misery, sayinge, haue mercy on me O lorde thou sonne of Dauid, my doughter is pytcously vexed wyth a deuel.

And also when he wente throughe Luc.8. out cyties and Townes, the wemen ministred of their substãce vnto him.

And the wemen stode by him when Luc.23. he suffred, and followed hym to hys crosse when hys apostles went from hym, and were obsequious and dilygent about hym, lying in hys graue.

Our lorde preferde the two mytes Luc.21. whyche the poore widowe caste into the treasury, aboue the gyftes of the ryche. For she of her penurye caste all the substaunce that shee had. And oure Lorde dothe ponder more the deuotion of the mynde, than the quãtity of the gyft.

Luc.11. Whilest the Scribes and the Phariseis blasphemed oure lordes myracles, a certayne woman which heard our lordes wordes deuoutly, lyfte vp her voyce, saying. Blessed is the wõb

that bare thee.

Pilates wife laboured more to let oure lordes passyon, and the vniuste affection of Pylate, then anye other manne of whome scrypture dothe testifye. mat. 27.

The apostle dothe declare suche thynges vnto the Corinthians, wher by certayne of the apostles pretended that they myghte, and had power to lead about wyth them a woman a sister, to minister necessary thinges vn to them. 1. Cor. 9.

For the good workes and almesse dedes, whyche Tabitha dyd vnto the wydowes, they euen weping prayed Peter, that he wold come to ỹ deade. And Peter moued with their teares, kneled downe, prayed, & reuiued her. Act. 9.

Peter comming out of Herodes prisone, came to the house of Marye the mother of one Jhon, whose syrname was Marke, where manye were gathered together in prayer. Where by it appeares that she was a deuoute & a good woman, and the hostesse of our lordes disciples. Act. 12.

Of the fortitude of wemen

Act. 16. A certaine woman named Lidia, a seller of Purple, throughe Paules predication and wordes beleued, and when she was baptised, and her houshoulde, she besoughte vs, sayinge. If ye thincke that I beleue, and be faithfull to my Lorde God, come into my house, and abide there: and she cõstrained vs. Wher S. Luke doth sufficiently inough expresse, that wemen prõptly and deuoutly do heare the word of God.

Of the fortitude and strength of wemen. ca. cxvi.

Iudi. 4. Barach the sonne of Abinoe would not lead the host against Sisara except Debora Lapidoths wife went with him. She said, I wil surely go with thee. But at this time the victory shal not be ascribed vnto the. For Sisara shalbe deliuered into the hand of a woman.

Ruth. 2. Booz saide vnto Ruth, the whyche hadde forsaken her country and her goodes. The comunen people, ỹ dwelleth

leth wythin the gates of the city doth knowe, that thou arte a woman of vertue.

Michol saued Dauid her husbande, stronglye and manfullye, when Saule his father in law sought to slay him. 1. reg. 19.

When Abigail sawe that her husband Nabal had aunswered Dauids seruauntes rughly and churlishly, she hid her, and toke diuers gifts and presents, and pacified Dauid being chafed and angry. 1. reg. 25.

Sara Raguels doughter tooke her maidens contumelious rebuke, moste pacientlye, nor she gaue her no answer, but turned her self to prayer. Tob. 3.

Quene Esther put her self in daunger of deathe to deliuer her people, when she presumed to goe vnto the king vncald. Esther. 5.

That mother aboue al mesure was most wonderfull, the whyche seynge her seuen sonnes die euen at one time bare it stronglye, and ioyned a mans harte to the weake thought of a woman. 2. mach. 7.

The blessed virgin Mary was very strong

strong in refrayninge of the ioye that she had in her sonnes conception, natiuitye, adoration of the wise menne, in hys educatyon, Predication, operation of miracles, and resurrection. And agayne in sustayninge and bearinge the grerte heuynesse she suffered in his passion.

The boldenes and audacity of Mary Magdalen was verye marueious, the which was present at our lordes passyon, and came often to our lordes sepulchre, nor departed not (although the wel be loued disciples went theyr wayes,) but continued there weping. Very loue made her but to bold, whē she said, Lord, if thou haue borne him hence, tell me where thou hast layde hym.

John. 20.

Of the auditye and gredinesse of women. Ca. Crvii.

The fyrst woman saw that the tree was faire and delectable to the eyes. Then imme-

Gen. 3.

immediatlye there followeth. That wythout any deliberation she toke of the frute therof, and did eat.

Al be it that Sara was a good woman, yet she was so desirous to haue childzen, that she woulde haue one of her maid, sayinge vnto Abzaham. Go in vnto my maid. Gen. 16

When Rebecca was asked whether she would go wyth Abzahams seruãt by and by she answered, I wil go, she saide not I wil goe if it be your pleasure, oz anye like wozdes, but I wyll goe. Gen. 24.

Lothes doughters had rather haue childzen by their father, than to bee wythout childzen. Gen. 19.

When Rachel saw that she was baren and bare no childzen, she enuyed her sister, and saide to Jacob her husband. Geue me childzen, oz els I am but dead. Gen. 30.

Dina being desirous to see the wemen of the land, Sichem saw her, and oppzest her. What shal we saye then of those whiche desire to see men, and to be sene of them? It is no maruel to

The

Gen.39. The ladye whome Joseph serued, taried not to be inticed of him, but she required him to gredely.

Iosu.15. Ara Calephs doughter obtaind of her father springes of water, for she euen with sythes asked them.

Iudi.14. Samsons wife lay so sore vpō him, that he told her the obscure rydle, the wherth he wouldē not open vnto hys Parentes. But she eftsones tolde it vnto her frendes, although it was to the hinderaunce of her husband.

Iudi.16. Dalida by great importunitye obtayned, that Sampson tolde wher in his mighty strength did reast.

1.Reg.1. Anna Samuels mother wepte, and coulde take no sustinaunce, for the greate desyre she hadde to haue Children.

3.Reg.3. She was verye greadye to haue a Chylde, that tooke awaye an nother mannes.

3.reg.21. Iezabel was so desirous and greadye to delyuer vp Nabothes vineyard to her husband, that she brought forth false witnesses, and thrise procured, and caused Naboth to be stoned most cru-

cruelly.

When that the Sunamite woulde go to Elizeus, and that her husbande would not fullye consent there to, she said, I wil go, so immediatly she prepared an asse, and sayde vnto her seruaunt by the waye, looke thou by no impedimét or let vnto me, but do that I commaund thee. 4.reg.4.

Athalia Ochozias mother coueting to raign ouer the land, destroyed al ỹ kinges sede, except Joas thinfant, the which was secreatly hidden, and taken away. 4.reg.11.

Anna Tobias wife, daily lokcd, & went about the stretes, where by she thought there shoulde be any hope of his comming, that she might see hym comming a farre of. Tob.10.

Esther was not contente, that the kinge had geuen her Amans house, & that he had destroyd and slain in Susan the chefe city 500. men. But also the next day folowing she caused 300. mo to be slain. Esther.9.

The woman of Canane obtayned her doughters healthe throughe importune Math.15.

portune prayer.

The mother of Zebedes children: taried not that our lord should reward her children after thercellēcy of theyr merits. But preuenting the time, she desyred that the one might be set on his righthand in his kingdome, & the other on his left.

Mat. 20.

Herodias laid such wait, and so hated Jhon the Baptist, that she chose ỹ her doughter should rather ask his body, then the half of Herodes kingdō.

Mat. 14.

Our lord doth put an ensample of a widow, the whiche was so molestious and greuous vnto a iudge which feared not God, nether regarded man that at the last he auenged her of her aduersary.

Luc. 18.

A maid named Rhoda, perceiuinge that Peter knocked at the doore, dyd not open it but for gladnesse, leauing hym without, ran in, and told theim that were within.

Act. 12.

¶ Of the deceitfulnesse of wemen. Ca. Cxbiii.

Adam

Of the deceitfullnes of wemen.

ADam by the occasion of Eue, was deceyued, although he was not seduced in that, ỹ Eue was: but then onely when he by her perswasion and counsell, did eate of the tree forbyden. Gen. 3.

Sara hearing the promise, that she shoulde conceyue a chylde, laughed within her selfe. But when she was reproued of her mystrust, with a lye she excused her selfe. Gen. 18.

Whilst Lothes ii. doughters desiring to haue childrẽ by theyr own father, durst not induce him there vnto with wordes, but with wyne they accomplished their purpose. They woulde sons haue deceaued an other, when they spared not their owne father. Gen. 19.

Rachel with a proper inuention beguyled her father, seekynge hys Idoles. Gen. 31.

Josephs lady and mestres to excuse her selfe, accused him vniustlye to her husbande, and afterwards at her husbandes handes reuenged her selfe of Joseph most wickedly. Gen. 39.

Of the deceitfulnes of wemen.

Al be it the Hebrues mydwyues
Exo. 1. hadde a good and a deuout intente in
reseruynge of the chyldren: yet by
the fyndinge oute of a lye, they deceiued Pharao the king of Egipte.

The wemen of Moab deceyued the
Numc. 25. children of Israell, when that Balaam the sothesayer wyth all hys magicall crafte, coulde doo nothinge a gainst them.

Rachab the harlot hyd Josues spy-
Iosu. 2. es, and caused those that inquyred for them, to runne and pursue after them, vnto the ferye of Jordan, sayinge, that they wente forthe at the shuttinge of the gate.

Jabel wente forthe to mete Sisara,
Iudi. 4 and sayed vnto him, tourne into me my LORDE, and feare not, and yet at length she kylde hym beynge a sleape.

Sampsons wyfe wept before him,
Iudi. 14. and sayed. Surelye thou hatest me, and therefore thou hast not tolde me the ryddle. And he reuelde it vnto her

to hys

to his owne destruction.

Dalida was continuallye molestius vnto Sampson, and sufferde him not one daye to be at rest and quyet, so that his soule was faynte and incombred euen vnto death, thus strong Sampson was ouercombe, and foolishlye opened all thynges vnto her. *Iudi. 16.*

When Michol vnderstode, that Saule her father soughte Dauid, her husbande to slaye him, she caused him to departe, and layed an Image vpon his bed. *1. regu. 19*

The men that should haue brought worde vnto Dauid of Absolons estate and condition, were let downe into a well, and a certayne woman spreadinge a couerlet ouer it, as thoughe she had bene dryinge furmenty corne thereon, sayned that they were departed and gone. *2. Re. 17.*

Judith al be it she dyd it of a good zele and intente, deceyued Holofernes, of whome all the earthe stode in awe and feare. *Iudith. 10.*

Of the deceitfulnes of wemen.

Herode feared John the Baptist,
Mar. 6. knowinge that he was a iust manne, and yet Herodias labourd the mater so, that she causde him to be beheaded in prison.

Saphira and Ananias her husbande, dyd lye vnto Peter as concerning parte of the price of the land.
Act. 5. But Peter punyshed that lye moost greuously.

Of the folyshe and vndiscrete cõmunication of wemen. Ca. C. xxix.

We reade that Eue spake fyrste with the serpente, or euer she spake with god how to worshipp him, or wyth her husband, to receaue any erudition of him.
Gen. 3.

Sara when our Lorde did promise that she should haue a childe mistrustinge it dyd laughe: and afterwardes denyde that she laughed.
Gen. 18.

When Rachel sawe that she was vnfrutfull and baren, she sayed vnto her husbande. Geue me children: or els I am but deade, althoughe it had bene
Gen. 30.

bene in Jacobs power, to make the baren fruitfull.

Assone as Sampsons wyfe knewe her husbandes obscure and darke riddle, she disclosed it to her cityzens, to the greate hynderaunce of her husbande. *Iudi.14.*

Assone as Dalida saw that Sampson had cõfessed and opened his hole minde vnto her, how he mighte be depziued and lose his strengthe, she cauide his ennemyes vnto her, and eftsones dyscloseth the thynge vnto them. *Iudi.16.*

Because Dauid vpon greate deuotion did daunce before the arke of our Lozde, Michol Saules doughter sayd scornefully vnto hym. O how glozyous was the kynge of Israell thys daye. *2.regu.6.*

When Tobias spake of the kydde. Sayinge. Take hede and looke that yt be not stolen. Anna his wife being angrye, answered. Nowe is thy hope become vayne openlye. *Tob.2*

When Sara the doughter of Ra-

guel dyd iustlye rebuke her mayden,
Tobi.3. she answered her impacientlye, and
verye iniuriouslye, sayinge. God let
vs neuer see sonne or doughter of the
more vpon earth.

3.Esdr.3 Of the two harlottes, whyche con-
tended and pleated before Salomon,
shee spake folyshelye and wyckedlye
that sayed of the infante. Let it bee
neyther myne nor thyne, but denyde
it.

When Amans wyfe hard the com-
Esth.5. playnt that her husbād made of Mar-
docheus, she answered, and sayed,
commaunde a loftye galous to bee
made, that he may be hanged there-
on.

Iob.2. As Iob was sytting vpon the dung-
hyll, and scrapinge of the fylth of
his sores with a potshard, hys wyfe
sayde vnto him. Curse God and dye.
But he made her a good and a dys-
create answer: sayinge. Thou spea-
kest lyke a folyshe woman. Shall we
receyue prosperitye at the hande of
GOD, and not receyue aduersi-
tye.

Of the folish communication

Our Lord approued not the chyldren of Zebedes mothers peticyon, *Mat.20.* when she said. Graunt that these my two sonnes may sytte, the one on the right hand, and the other on the left, in thy kingdom.

Peter at the voyce of a maid, denied our Lord. *mat.26.*

The woman of Samaria spake many symple wordes vnto our Lorde, *Iohn.4.* or euer she stumbled vpon the truth.

¶ Of the superfluous ornamentes and raimente of wemen. Capi.cxxx.

Thamar Judas doughter in law, beinge mineded to *Gene.38.* intice her father in lawe, that by him she might be conceyued, put her widowes garments from her and couered her self with a cloke.

When the comming of Jehu whiche slue Joram the kynge of Israell *4.regu.9.* was heard of, Jesabell payneted

her eyes, starched her face, and tired her head.

Iudith dothe testify that her ornamentes and apparell whych she toke deceiued Holofernesse. She putte on the apparell of gladnesse, she anoynted her face wyth oyntmentes, shee bounde vp her here in an hone to beguile him. *Iudith. 16.*

We read of Esther, that when she should come into the king, she requyred no ornamentes, as other wemen did. *Esth. 2.*

And threatninge it is wrytten. In that day our Lorde shall take awaye the gorgiousnesse of their apparell, & spanges, chaines, partlets, Colers, Bracelets, Houes, the goodly floured wide and broydred raiment, broches, hedbandes, ringes, garlandes, holye day clothes, vales, kerchers, pinnes, glasses, cipresses, bonets, and taches. *Esay. 3.*

Salomon describeth the reprehensible garmentes of an euill woman, saying. I spied a yong sole, and there mette hym a woman decked lyke an harlot, prepared to intrap the soul of man, *Prouer. 7.*

man, ful of wo2ds, wandering hither and thither and vnquiet.

The wise man not without a cause doth monish vs, when he saith. Turn away thy face from a wel decked, and a beautiful woman. Fo2 such womē intice and p2ouoke men to synne. Eccle. 9.

Wemens apparel shall not be outward wyth bzoydzed hear, & hanging on of gold, ether in putting on of goz-gyous apparell. 1. Peter. 3.

Of deathe in generall.

Cap. Crrri.

The sentence of God wherwith he said vnto man. In what dai so euer ye shall eate thereof, shalt dye the deathe. It is playne and euident that man assone as sinne is committed doth die. So that the liuing man, doth die, as it were continuallye. As Sainte Augustine sayth in hys fourtene booke of the Citye of God. Gen. 2.

Notwithstanding that men before the floude liued so manye yeares, yet gen. 9.

scripture after the descriptiō of their liues, saith. And he died.

It was no maruaile that oure foꝛe fathers feared to die, and desired to be longe liued. Foꝛ they as yet coulde not ascende vp into heauen, noꝛ haue the fruition of the deuine vision, vntyll the commyng of our sauyour, the which opened the gates of heauen.

Gen. 19. And therefoꝛe holye Lot was monyshed to saue him self in the moūtaine. He feard to go thether, least some misfoꝛtune should fal vpon him, and that he should die there.

Nume. 23. The wycked also do desire to dye wel. I pꝛay God, that my soule may die the death of the ryghteous, & that my last end may be like his, said Balaam.

Deute. 34 Although Moses would not obey our Loꝛdes commaundement, which woulde he shoulde haue passed ouer Joꝛdan. Yet it seemeth that he wold gladly haue lyued longer, if it hadde pleased our Loꝛd. Foꝛ he sayth. Our LORDE is angry with me. Lo I must

must die in this land, and shal not go ouer Iordan.

A great part of the reward of Moses lawe, seemed to consist and stande in long lyfe. Set your hartes vnto al the woordes whyche I testifye vnto you, for if ye fulfill and do them, ye shal prolong your dayes in the lande whether ye go, to cõquere and to possesse it. *Deute.32.*

Zebee and Halmana desired rather to be slayne wyth the hand of worthy Gedeon, then wyth the hande of Iether his yongest sonne. *Iudi.8.*

Dauyd whych wept for hys childe beynge sycke and diseased, woulde not weepe for hys chylde which was departed. *2.re.12.*

When Helyas sate vnder the Iunyper tree, he desyred for hys soule that he myghte dye. And sayde. It is nowe ynoughe o LORDE, take my soule, for I am not better then my fathers. *3.re.19.*

Hezechias kyng of Iuda did walk before oure Lord in truthe, and was good.

good. Yet whan Esaye brought hym
Esay.38. word that he should die, he prayd our
Lord with sorowful teares, to prolõg
his life for a while.

Tobias being much prouoked with
Tobi.3.4. his wiues answer, tooke it beauilye,
and with teares began to make hys
prayer, sayinge. O Lorde thou arte
righteous, commaunde my spirite to
be receiued in peace, for more expedi-
ent were it for me to die, then to liue.
So when he thoughte hys prayer to
be hearde, hee called vnto hym hys
sonne.

After that Sara Raguels doughter
was iniuried by her maid, she prayed
Tob.3. vnto our Lord, and amonge all other
thinges sayde, I beseche the o Lorde,
lose me oute of the bondes of thys re-
buke, or els take me vtterlye awaye
from of the earthe.

Jeremy prayed king Sedechia moste
Iere.38. humbly that he wold not slaye hym,
nor commaund hym to be led agayne
to that prylon where he laye before,
least he die there.

After the death of the crosse, which
oure

oure Sauyoure woulde sullayne and
suffre, he apertlye and manifestly de- *Math. 27.*
clared, that a iust man ought not on-
ly to dye, but to suffer euen readily a-
nye kynde of deathe for to obey oure
Lord.

Before the commynge of the holye
ghoste, the Apostles feared deathe ex- *math. 26*
ceadingly, the which when our Lord
was taken, lefte hym and fledde from
hym. But after that they were forty-
fyed, and had receiued strengthe from
aboue, they beynge sette before pyn-
ces and tyrants, spake faithfully and
chearely.

Paule feared but little, yea he fea-
red not death, which saide, I am rea-
dy, not to be bound onlye, but also to *Act. 21.*
dye for the name of oure LORDE
Jesu.

If the Jewes knowe that I haue
hurte theym, or commytted anye *Act. 25.*
thynge worthy of death, I refuse not
to die.

And this is to be noted, that when
Paule at diuers times to auoyde the
deceitfulnesse of the Jewes, dyd flye
from

from Citye to Citye, that he dyd it not for anye feare of deathe: but that he, auoidinge the furiousnesse of the euel, might reserue hym selfe for the profite of many.

Of sepultures and burials. Ca. cxxxii.

Gene. 23. ABraham wyth greate diligence bought a field, wherin he buryed hys wyfe Sara.

Ge. 47. 49 Jacob woulde not be buried in Egypt among the euil. But caused Joseph to sweare, that he shoulde carye hym beynge deade, to the sepulture and graue of hys fore fathers. He repeated the same at the houre of hys death after he hadde blessed hys chyldren. The which thing Joseph accomplyshed most carefully.

Exo. 13 Moses going out of Egipt, toke the bones of Joseph with him.

1. re. 31. 2. re. 2. Dauid muche commended the men of Jabes Galaad, that so reuerentlye dyd burye the bodyes of Saule and hys chyldren.

The

Of burials.

The punishment of the manne of God, the whyche contrary to the commaundement of God dyd eate breade in the house of the cruel and false prophet, was only thys, that he was not buryed in the sepulchre and graue of hys elders. 3. re. 13.

Iehu the kyng of Israell, that caused Iezabell to be slayne, wylled her to be buryed, because she was a kynges doughter. 4. re. 9.

Tobias is much commended that he wyth the danger of hys own life, toke the dead coarses, and moste dilygently did bury them. Tob. 2

The fyrste of all those holsome admonitions wherwith Tobias instructed hys sõne, was of the diligent buriyng of him self and hys mother. Tob. 4

The Iewes which accused wycked Menelaus, were by an vnryghtfull iudge condempned. Wherfore they of Tyrus toke indignation, and buryed them honourably, & wyth great liberality. 2. Mach. 4

After the battayle was foughten against Gorgias, Iudas Machabeus came

2. Mach. 12 came to take vp the bodies of them y were slaine, and to bury thē in theyr fathers graues.

Whan Iohn the Baptist disciples

mar. 6. heard that Herod had beheaded him they came, and toke vp his body, and laid it in a graue.

It appeareth that our Lord Iesus

Iohn. 12. had a carefulnesse for hys burial, and that by the answer he made vnto Iudas murmuringe for the oyntment, the whyche after hys mynde shoulde haue bene solde. Let her alone, saythe oure LORDE, agaynste the daye of my buryinge hath she kept this.

Luc. 23. Ioseph and Nicodemus dyd burye oure Lord, and laid him in a new sepulchre that was hewen in stoane, where in neuer manne before was layed.

Certayn good and deuout Iewes

Act. 8. dressed Steuen which was stoned, and made great lamentation ouer hym.

Of

Of the horrible death of wicked and evyll men. Capitu. Xxxiii.

Cain whiche slew his owne brother, was slayne by Lamech. *Gen. 4.*

The Lord raigned vpon Sodome and Gomor, brymstone and fire from heauen, and ouerthrew .v. cytyes most stinkinge in sinne and most detestable. *Gen. 19.*

Sichem Emors sonne, whiche forced Dyna Jacobs doughter, was slayne by Jacobs sonnes, and all the people and inhabytoures of the cytye. *Gen. 34.*

The waters of the redde sea couered the charettes, and the horsemen, and all the hoolste of Pharao, so that there remayned not one of them. And that euen iustelyr ynoughe that hys bodye, whose harte coulde not bee mollyfyed, myghte be drowned in water. *Exo. 14.*

Nadab and Abihu the sonnes of Aaron offerynge straunge fyre before the LORDE, were deuoured and *Leui. 10.*

sumed with the Lordes fire, and they dyed.

Leui. 24. The children of Israel by the lords commaundement brought forth the blasphemer and cursed speaker wyth oute the host, and stonde him.

Numc. 16 Chore, Dathan, and Abiron and theyr companions, rebelling against Moses, keuered wyth earthe went downe a lyue vnto hell.

Nume. 1. And other lykewise murmuringe, and commyttynge dyuers crymes perysshed with dyuers deathes in the wylderneſſe, so that of syx hundred thousande fyghtynge menne, there enterd but two into the lande of promyse.

Iosu. 7. And because Acham tooke beſſelthe of the excommunicate thinges of Jerico, al Israel stoned him with stones and consumed all that euer he hadde with fyre.

Iudi. 4. Jahell Abners wyfe tooke a nayle of the tent, and fastened it into Sisaras braynes, the whyche beynge in a deedlye slombre, and werye, faynted,

and

and so he dyed.

Iezebee and Salmana hadde saued Gedeons brethren, he hadde spared them. But inasmuche as they kylde them, he in lyke maner slewe them. *Iudi. 8.*

The chyldren of Israell tooke Adonibezeche, and cuttynge of the vtter partes of hys thombes and greate toes (for euen so he hadde serued. 70. kinges) brought hym to Ierusalem, and there he dyed. *Iudi. 1.*

A certayne woman caste a pece of a mylstone vppon Abimeleches head, and all to brake his brayne panne. And hee called hys harneste bearer, and commaunded hym to slea hym. And so our Lorde quyted him the euil that he hadde don, when he slew. 70. of hys brethren. *Iudi. 9.*

When Hely hearde saye that the Lordes arke was taken, he fell from hys stole backwarde vppon the threshold of the doore, and his necke brake, and he dyed. *1. regu. 4.*

Dauid a chylde, vnarmed, nor hauynge the vse of harnesse, slewe the proud and blasphemus Goliath euen with his owne swerd.

1. Reg. 17.

Saule moued with a certayne vniuste enuye, persecuted and folowed after Dauid. But in processe of time, he toke his swearde, and fell vpon it, and dyed.

1. regu. 31.

Dauids eldest sonne oppressed his syster Thamar, and wythin a whyle after hee beynge at dynner with Absolon, at Absolons commaundement was slayne.

2. regu. 31.

Absolon thoughe a lust to rule afflicted and vexed his father Dauid verye sore: But or euer he came to his purpose and intente, he was hangde betweene heauen and earthe.

2. regu. 18.

When Achitophel sawe ỹ his counsell wherin he gaue againste Dauid was not accepted nor folowed, he gat him whoome to his owne house, and hanged him selfe, and dyed.

2. regu. 17.

Siba the sonne of Bochry moued the people against Dauid and fleyng to Abell, where he thoughte to haue had

2. regu. 20.

had refuge and healpe, there he was beheaded.

Dauid cõmaunded the yonge man which saide that he had kylled Saul, to be slain, notwithstãding hethought ỳ he had brought prosperous tidings. 2.regu.1.

The like thinge chaunced vnto the two theues, which brought vnto Dauid Isboseth king Sauls sõnes head. 2.regu.4.

Albeit that Joab had bene a faythfull and a worthy man of warre, yet forasmuche as he slew two men proditoriously. Salomon commaunded him to be put to death. 3.reg.2.

Zambrye rebelled againste Hela that wicked kinge of Israel his Lord, and slew him, But zambry after.7. dayes when he saw that the citye of Thirza must nedes be taken, wente into the kynges Palace, and burnt hym selfe and the kynges house with fyre. 3.regu.16.

Achab beinge wounded in battayl, dyed at euen, and the dogges licked vp Nabothes bloud, the which Achab dissemblinge the thyng that he shuld and myght haue voyded, was stoned, 3.Re.21.,22

and he dyed.

4.regu.2. When Eliseus went vp to Bethel, a sorte of yll taughte chyldren mocked hym. And there came oute two beares and tare. 42. of them.

4.regu.7. One of those two which were present wyth the kinge of Israell, would not credit Heliseus wordes for speakynge of the abundaunce that was to come. The next daye after the people that ranne to the spoyle, trode hym downe, and so he dyed.

4.regu.8. Benadab kinge of Siria, whiche dyd the children of Israel much woo, was at the laste strangled of Asahell hys sonne.

4.regu.9. Iehu beholdinge wicked Iezabell, the whyche was the cause of muche euyll, commaunded her to be caste downe hedlyng the which was so trotrodē with horses, yshe (albeit she was a kings doughter) was not buried, for there was nothinge left but her skul, her fret, and the palmes of her hands.

4.regu.11. Athalia Ochozias mother destroyed all the kynge seede, that she might raygne ouer the people, afterwardes

des by Joiada the preastes cõmaundement, she was slayne moost fylthelye.

Joas that euyll and vnkynde kinge of Juda, the whiche caused Zacharias Joiada the preaste sonne to be stoned, was slayn after that, of his own seruants. 4.regu.12.

Senacheryb that proude kinge of the Assyrians, and blasphemer of God of heauen, auoyded and fledde oute of Jewry wyth shame ynoughe, hys owne sonnes slewe him. 4.regu.19.

Sedechias kynge of Juda, beynge euyll to God and man, was taken as he fled and wente hys wayes. The kynge of Babylon slewe hys sonnes before hys eyes. And after that hys owne were put oute, he was caryed to Babilon, and there he dyed wretchedlye. 4.regu.25.

Holofernes toke and destroied many conntreys, and at lengthe beynge a sleape and dronken, a woman smote of hys head. Iudith.13.

Proude Aman, the whyche caused

Esther.7. men to worshippe him, was hanged on the galowes, that he had made for Mardocheus.

Balthazar the king of Babilō was
Dani.5. nothing amended by the ensample of his father Nabuchodonozor, the whiche euen before him was changed into a beast. And being at his banket, he saw a wryting in the wall. *Mane, Thetel, Phares*, and the very same night he was slain, and his kingdome translated to the Medes and Perses.

Dani.6. Danyels accusers by Darius the kinge of Perses commaundemente were cast into the Lions den and deuoured. The like chaunced in the xiiii. chapter.

It is said that Alexander after that
1.Mach.1 he went vnto hys bed, knewe that he should die, as though that before that time, he neyther had remembraunce nor knowledge of death.

Alchimus the trayter was so smyt-
1.Mach.9. ten with the palsy, that he coulde not speake, nor cōmaund any of his house concerning his businesse, and so he died in great misery.

Antio-

Antiochus was sorye in his minde that Andronicus had vniustly put Onias the hie preist to death. And commaunded that Andronicus should be slayne in the same place, wher he committed to great impiety and wyckednesse. 2. mach. 4.

When Lysimachus had commytted many great sacrilegis in the temple, the multitude gathered them together againste him, and killed hym beside the treasury. 2. Mach. 4.

Wicked Jason, that toke his owne brother prisonner, and had expelled many out of theyr country, perysshed from home, and was thrown out vnburyed, no man mournyng for hym. 2. Mach. 5.

Antiochus whiche had martired other mens bowels, suffred an horrybis and greuous payne of hys bowels, and he died a miserable and a meruelous death vpon the mountaines. 2. Mach. 9

Menelaus ỹ whiche for a time had gotten the dominion and rule, was cast headlonge oute of a hie tower among the ashes. 2. Mach. 13.

The riche manne, whose grounde

brought forth plentiful frutes, thou-
Luc.12. ght to destroy hys barnes, and builde greater, he trusted to liue longe: But the Lord said vnto him. Thou foole, this night thou shalt die.

The example of the rich glutton is
Luc.16. very terrible, he died, was buried, and brought into hell.

Because that Ananias, and his wife
Act.5. Saphira craftely kept away parte of the price of the land which was sold, they at Peters increpation, fearfully gaue vp the ghost.

Herode arayed in royall apparell,
Act.12. sate in hys iudgement seat, and made an oration to the people. And they gaue a shout, sayinge. It is the voyce of a God, and not of a man. And immediatly the angell of the LORDE smote hym, because he gaue not God the honoure, and he was eaten of wormes, and gaue vp the ghost.

¶ Of the pretious deathe of the iuſt. Cap. Crrriiii.

When Caine and Abell were in the field, Caine roſe vp againſt Abel, and ſlue hym. Ihon dothe ſhewe the cauſe: for hys woorkes and doynges were euel, and hys brothers iuſt. Gen. 4.

Enoche walked wyth God, and he was no more ſene, for God toke hym awaye. Gen. 5.

Abraham dyed in a luſtye age, verye olde, and was putte to hys people. Gen. 25.

The dayes of Iſaac were an 180. yeares, he died euen for very age, and was put vnto his people, beyng olde and ful of dayes. Gene. 35.

When Jacob hadde commaunded all that he would vnto hys ſonnes, he plucked vppe hys feete vnto the bed, and dyed, and was putte vnto hys people. Gene. 49.

After that Joſeph hadde taken an oth of hys brethren, and hadde ſayde, GOD wyll viſytte you, carye my bones Gene. 50.

bones hence wyth you, he died.

Nume. 20. Moses and Aaron as the LORD commaunded them, went vppe into mount Hor in the syght of al the multitude. And whan Aaron had put of his clothes, and put them vpon Eleazar his sonne, he died there.

Deut. 34. Moses the seruaunt of God dyed at Gods commaundement in the lande of Moab. The Lord buried hym, but no manne knoweth of hys sepulchre vnto this day,

1. Para. 29. Dauid after he had instructed hys sonne Salomon, and made hys oratyon vnto God for him and al the people, he died in a good age, ful of dais, richesse and honor.

4 re. 2. As Helias and Helizeus werewalking together, a charet of fyre, & horses of fyre departed them a sondre, and Helias went vp thorow ỹ whirlwinde into heauen.

2. Para. 24. The spirit of God came vpon Zacharia Joiadas sonne. Whiche sayde vnto the people. Why transgresse ye the commaundementes of the Lord, that

that ye can not prosper: And they gathered them selues agaynst hym, and stoned him at the commaundemēt of the king, and so he dyed.

Thobias in the hour of his death, called hys sonne vnto hym, and seuen spryngalde hys sonnes Childzen, and sayde vnto them. My deathe is at hande. And a little after it is sayde of hys sonne, that when he was ninety yeare of age, and had fulfylled them in the feare of the LORDE, wyth ioy and gladnesse, they buried him. *Tobi.14.*

Job after his afflyctyons lyued an hundzed and foztye yeares, and sawe his childers childzen into the fourthe generation, and so died, beinge olde, and of a perfect age. *Iob.42.*

Dauid whythe lamented foz hys sonne beyng sicke, woulde not weepe foz hys innocente Chylde that dyed. But hee wepte sozе foz Absolon the paricide. *2.Re.12.18.*

Matathias after he had instructed & comfozted his Childzen, gaue them his bleſſynge, and dyed, and was put vnto hys fathers. *1.mach.2.*

When

1. Mach. 9. When Judas Machabeus saw the multitude of hys ennemyes, and so fewe of hys owne men, he sayde. If our time be come, let vs die manfully for our brethren.

2. Mach. 6 Eleazarus after manye tormentes dyed, leauinge to all the people a remembraunce of hys deathe, for an example of vertue and manlinesse.

2. Mach. 7. The seuen brethren wyth their deuout mother made a wonderfull and a laudable end. And there may be noted many examples of vertue.

Mar. 6. Ihon the Baptist for the truthe and honesty of mariage, was beheaded of Herode the Tetrarch.

Luc. 16. It is wrytten thus of Lazarus that famous poore man. And it fortuned, that the begger dyed, and was caryed by the aungels into Abrahams bosome.

1. Para. 29. Dauid after he had instructed hys sonne Salomon, and made hys oratyon vnto God for him and al the people, he died in a good age, ful of dais, richesse and honor.

How

Howsoeuer the theefe lyued, vnto whome Christe sayde. This day shalt thou be wyth me in Paradise. He died happely. *Luc. 23.*

When Sainte Steuen was stoned, hee called on the LORDE saying, LORDE Jesu, receaue my spirit. And hee knealed downe and cryed wyth a loude voyce, and saide. Lorde laye not thys synne to theyr charge. And when he hadde thus spoken, hee fell a sleape. Lette vs geue dylygence that oure deathe maye bee lyke vnto hys. *Act. 7.*

And oure Sauyoure and LORD JESUS CHRISTE, by hys syngulare deathe, as sayth Saint Augustyne, destroyed oure dowble Deathe and graunted vnto vs, as sayethe the selfe Augustyne, so greate grace of fayethe, that hee was and became the instrumente of deathe, the whyche is, as it manyfestly appeares contrary to lyfe, by the whyche wee should come to lyfe. *Li. 4. de tri Lib. 14. de ciui. dei.*

The which life the true author of eternall healthe, that is the waye, the truthe, and lyfe, and hathe the dominion

Of the precious death

myn on ouer death and lyfe. Graunt
vs. The whyche wyth the fa-
ther and the holye ghoste,
lyueth and raygneth
one God worlde
without end.
So be it.

FINIS.

